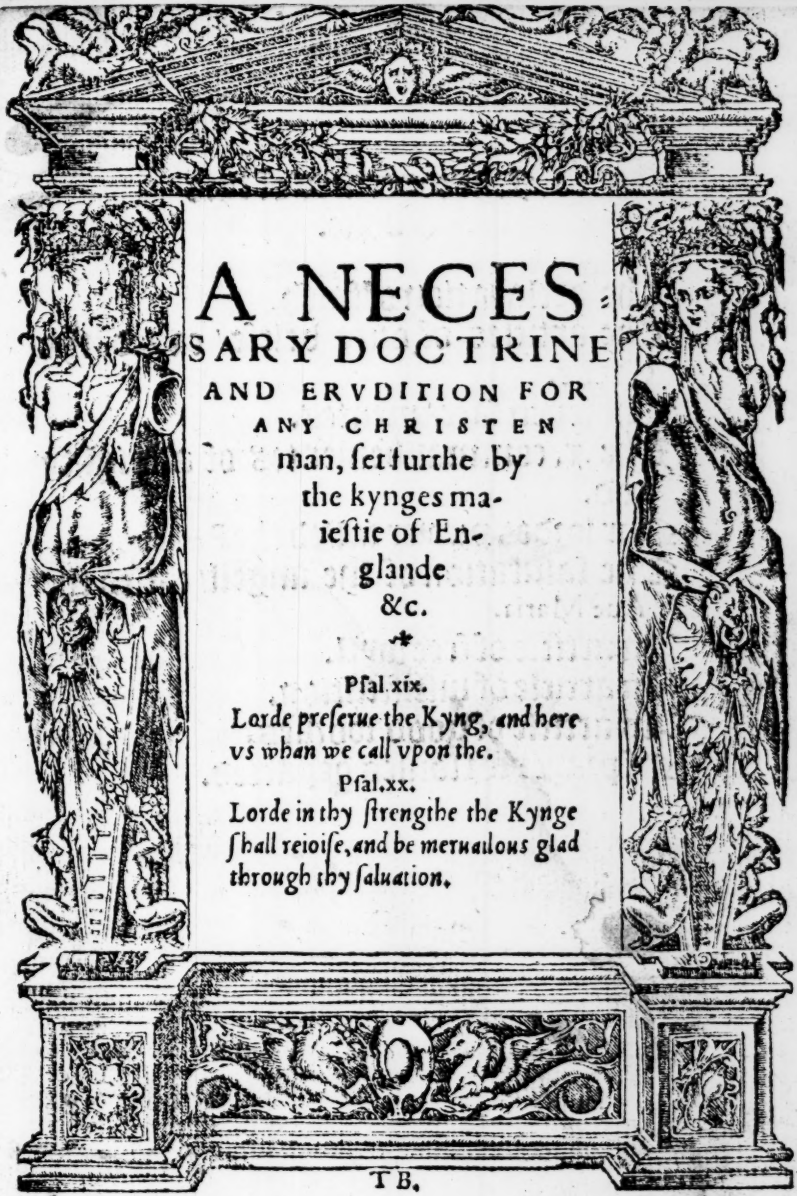
ting of vs vnto Christ, and that companie of Christ to be the highest happinesse, wee may with quiet and glad mindes, put off our flesh, when the day of our dissolution commeth, and may rest in the Lord, as this our Brother doth.

Laus Deo. Amen.

FINIS.



A NECES
SARY DOCTRINE
AND ERVDITION FOR
ANY CHRISTEN
man, set furthe by
the kynges ma-
ieſtie of En-
glande
&c.

Pſal. xix.

Lorde preſerue the Kyng, and here vs whan we call vpon the.

Pſal. xx.

Lorde in thy ſtrengthe the Kynge ſhall reioiſe, and be meruailous glad through thy ſaluation.

TB.

Burnet: abridg: of y^e Hist: of Reform: V: 1, p: 247.

The same Committees employed by y^e K. were now at work, & gave y^e last finishing to y^e book formerly prepared, that this time corrected & explained many particulars,

The contentes of this boke.

The declaration of faith.
The articles of oure belefe / called the Crede.
The seuen sacramentes.
The .x. commandementes of almighty god.
Our lordes prayer called the Pater noster.
The salutation of the angell / called the Aue Maria.
An article of freewyll.
An article of iustification.
An article of good workes.
Of prayer for soules departed.



HENRY THE EYGHT

BY THE GRACE OF GOD KYNGE of Englande, Fraunce, and Irelande, defendour of the faythe, and in earthe of the churche of Englande and also of Ireland, supreme head, vnto all his faithful and louyng subiectes sendeth greetyng.

This Preface was added two years after the publishing of the first book. Vid. Burnet vol. 1. p. 293

Herdg. Ch. p. 253.



LIke as in the tyme of darcknes and ignorance, fyndynge our people seduced and drawen from the truth by hypocrisy and superstition, we by the helpe of god & his worde haue trauayled to purge and clense our realme frome the apparant enormities of the same, wherein by openynge of goddes trueth, with settyng furth and publishyng of the scriptures, our labours (thankes be to god) haue not ben void and frustrate: So nowe perceiuing, that in the tyme of knowlege, the deuill (who ceasseth not in all tymes to vexe the worlde) hath attented to returne again, (as the parable in the gospel shewith) into the hous purged and clensed, accompanied with seuen worse spirites: and hypocrisy and superstition beyng excluded and put away, we fynd entered into some of our peoples hartes, an inclination to sinister vnderstandynge of scrypture, presumption, arrogancye, carnall liberty, and contention: we be therfore constrained for the reformation of them in tyme, and

for auoiding of suche diuersitie in opinions, as by the sayde euill spirites might be engendred, to sette furth with the aduise of our clergy suche a doctrine and declaration of the true knowledge of god and his worde, with the principall articles of our religion, as wherby all men may vniformely be ledde & taught the true vnderstanding of that, whiche is necessary for euery christen man to know, for the ordering of him selfe in this lyfe, agreably to the will and pleasure of almighty god. Which doctrine also the lordes bothe spirituall and temporall, with the nether house of our parliament, haue both sene and lyke very wel. And for knowlege of the ordre of the matter in this boke conteined, for as moche as we knowe not perfectly god, but by fayth, the declaration of faith occupieth in this tretise the first place. Whervnto is next adioined the declaration of the articles of our Crede, conteining what we shulde beleue. And incontinently after them foloweth the explication of the seuen sacramentes, wherein god ordinarily worketh, and whereby he participateth vnto vs his speciall giftes and graces, in this lyfe. Whiche matters so digested and set forth with simplicitie and plainesse, as the capacities and vnderstandinges of the multitude of our people may easily receiue and comprehend the same: There foloweth conuenientlye the declaration of the .x. commaundementes, beyng by god ordeyned the highe way, wherin eche man shulde walke in this lyfe, to finisshe fruitfull his iourney here, and after to rest eternally in ioy with him. Whiche bycause we can not

Fayth.

The crede.

The sacramentes.

The commaundementes.

not do of our selfe, but haue nede alwais of the grace of god, as without whom we can neither continue in this life, ne without his special grace do any thig to his pleasure, wherby to atteyne the lyfe to come: We haue after declaration of the cõmandementes, expounded the. vii. petitions of our Pater noster, wherin be conteined requestes & suites for all thinges necessary to a christen man in this present lyfe, with declaration of the Aue Maria, as a prayer conteinyng a ioyfull reherfall, and magnifiynge of god in the worke of the incarnation of CHRIST whiche is the ground of our saluation, wherin the blessed virgine our lady, for the abũdance of grace, wherwith god indued her, is also with this remembrance honoured and worshipped. And for as moche as the heades and sensis of our people haue ben imbusied, and in these days trauayled with the vnderstandyng of Freewyl, Justification, Good workes, and Praying for the soules departed: we haue by the aduise of our clergy, for the purgation of erronious doctrine, declared and sette furthe openly, plainly, and without ambiguitie of speche, the mere and certayn truthe in them. So as we verily trust that to know god, and how to lyue after his pleasure, to the atteinyng of euerlasting life in the ende, this boke conteyneth a perfecte and suffycient doctrine, grounded and established in holy scriptures. Wherfore we hartily exhorte our people of all degrees, willyngly and ernestly both to reade & print in their hartes the doctrine of this boke, cõsidering that god (who as sainct Paul saith, distributeth &

The pater noster.

The Aue.

Freewyll. Justification. Good workes. Prater for soules.

diuideth to his churche his graces distinctly) hath ordered some sorte of men to teache other, and some to be taught, that al thinges shuld be done semely & in ordre, and hath beautified & set furthe by dystinction of ministers and offices, the same church: And considering also that for the one parte which shuld teache other, is necessary not onely knowlege, but also learnyng & cũning in the same knowlege, wher by they may be hable conuenientlye to dispence & distribute to theyr audience the trueth of god, accordyng to theyr cunning for the edification of other, and by true exposition of the scriptures according to the apostolicall doctrine receiued and maintened from the beginninge, and by conferringe and declaration of them, to conuince, refell, and reproue all errours & vntrouthes set furth to the contrary and finally be also able to giue an accõpte, as saint Peter saith, of that they professe: It must be agreed than that for the instructiõ of this part of the churche, whose office is to teache other, the hauing, redinge, and studying of holy scripture, both of the olde and newe testament, is not onely conuenient, but also necessary: But for the other parte of the churche ordeined to be taught, it ought to be demed certainly that the readyng of the olde and newe testament, is not so necessary for all those folkes, that of duty they ought and be bound to reade it, but as the prince and the policy of the realme shall thynke cõuenient, so to be tollerated or taken from it. Consonant whervnto the politike lawe of our realme hath nowe restrained it from a greate meyny, este-

myng

ming it ſufficient for thoſe ſo reſtrained, to here and truly bere away the doctrin of ſcripture taught by the preachers, & ſo imprint the leſſons of the ſame, that they maye obſerue and kepe them inwardly in they^r hart, and as occaſion ſerueth, expreſſe them in their dedes outwardly, wherby they may be partakers of that bleſſe, whiche the gyuer of bleſſednes our ſauioure CHRISTE ſpake of and promyſed to ſuche, ſaying: Beati qui audiunt uerbum dei, & cuſtodiunt illud. Bleſſed be they that here the true doctrine of god, & kepe it, which is the true ſenſe of that text. Wherfore we exhort and deſire all our louyng ſubiectes, that they praying to god for the ſpirite of humilitie, do cõforme them ſelues as good ſcholers and lerners ought, to here and bere away as afore, and willingly to obſerue ſuch order, as is by vs and our lawes preſcribed, and to rede and bere well away the true doctrine, lately by vs and our clergy ſet furthe for they^r erudition, whereby preſumption and arrogancie ſhall be withſtanded, malice and contention expelled, and carnall libertie refrayned and tempered, and diſdeyne clerely remoued and taken away. So as endeuouryng our ſelues to lyue quietly and charitably togither, eche one in his vocation, we ſhall be ſo replenyſhed with manifolde graces and gyftes of god, that after this lyfe we ſhall reigne in ioy euerlaſting with the onely heade of the vniuerſal catholike churche our ſauiour and redemer IESVS CHRISTE. Amen.

HEC ROSA VIRTVTEM ORNAT QVAM CVNCTA PVDICA
CLERVM FLOREIS REGIA SCEPTRA FERET

Faithe.



FORASMOCHE AS in this boke, whiche is sette furthe for the institution and erudition of the common people, the articles of our faith haue the fyrst place, it is very necessarye, before we entre into the declaration of the said articles, some thynge to entreate of faith, to the intent that it may be knowen, what is ment properly by the worde Faith, as it is apperteynyng to a chrysten man, who by faythe is partaker of goddis benefites by Christe. And although Faith be diuersly taken in scripture, it shall be sufficient to entreate here, of two kyndes or accepcions of the same.

FAythe in the fyrst acception, is considered as it is a seuerall gyfte of god by it selfe distincte from hope and charitie, and so taken, it signifieth a persuasion and beliefe, wrought by god in mannes hart, wherby he assenteth, granteth, and taketh for true, not onely that god is, whiche knowledge is taught and declared by the meruaylous workes of the creation of the world (as sayeth saynct Paule in the epistle to the Romans) but also that all the wordes and sayinges of god, which be reueled and opened in the scrypture, be of most certayne truthe and infallible veritie. And further also, that all those thinges, whiche were taught by the apostles, and haue ben by an hole vniuersal cõsent of the churche Rom. i.

of Chriſte, euer ſythe that tyme, taught continually and taken alwayes for true, ought to be receyued accepted and kept, as a perfect doctrine apoſtolike. And this is the fyrſt acception of Faith, which man hath of god, wherin man leaneth not to his owne naturall knowledge, whiche is by reaſon, but leaneth to the knowledge atteyned by Fayth, without the whiche Faithe, we be ignorant and blynde, and can not vnderſtande, accordinge as the prophete Eſaie ſayth, Niſi crediderit is, non intelligetis, Onles ye beleue, ye ſhall not vnderſtande. And this faithe is the beginnyng, entrie, and introduction vnto all chriſten religion and godlynes. For as ſaint Paule ſayth, He that commeth to god, muſt beleue, that he is, and that he is a rewarder vnto theym, whiche ſeeke to pleaſe hym. And this faithe, althoughe it be the neceſſary begynning of all rightuouſneſſe, yet if it procede not further, to Hope and Charitie, it is called in ſcripture a deade Faythe, bycauſe it is voide and deſtitute of the lyfe and efficacy of charitie.

Vii. iuxta. ſept.

Heb. xi.

FAith in the ſecond acception is conſidered as it hath hope and charitie annexed and ioyned vnto it: And faith ſo taken, ſignifieth not onely the beleefe and perſwaſion before mentioned in the fyrſt acception, but alſo a ſure confidence and hope, to atteyn what ſo euer god hath promiſed for Chriſtis ſake, and an harty loue to god, and obedience to his commaundementes. And this Faythe is a lyuely faythe, and worketh in man a ready ſubmiſſion of his wyll to goddis wylle. And this is the effectuall faythe that worketh by charitie, whiche ſaynte

Paule

Paule vnto the Galathians affirmeth to be of ba- Galat.v.
lue and ſtrengthe in CHRISTE IESV. By this
Faythe, Abraham, not knowyng whyther he ſhuld Heb.xi.
goo, went out of his countreye, and dwelte in the
lande of beheſte, as in a ſtraunge lande, lokynge
and truſtynge for a citie founded and buylded by
almyghty god. By this Faythe alſo, he was ready
to offer vp his onely begotten ſonne Iſaac, whan
he was tempted, in whom he loked for the promyſe,
nothynge doubtynge, but that god was able to
rayſe hym vp againe frome deathe. And this wyſe
is Faythe taken in the moſte part of the examples,
whyche be recyted of ſaynte Paule in the eleuenthe
chapiter of his epiſtle to the Hebrues. And this
Faythe euery chriſten man profeſſeth and couenan-
teth to keepe, whan he receyueth the ſacrament of
baptiſme.

FOr declaration whereof, it is to be noted, that
all promyſes of god, made to man after the falle of
Adam, for Chriſtis ſake, be made vnder this condi-
tion, that man ſhoulde beleue in god, and with the
grace of god, gyuen for CHRISTE, endeuoure
hym ſelfe to accomplyſhe goddes commandement-
tes. The churche (therfore intendynge that man
ſhulde alwayes haue in mynde, howe the promiſes
of god be made vppon condition, and without ke-
pyng of the condition, no man is partaker of god-
dis promyſes) hathe taughte and ordeyned, that
menne, before they receyue baptiſme, ſhal promyſe
and couenaunte to fulfylle the ſayde condytion,
and to forſake the deuyll and the worlde, and to

ſerue onely god. And of this eſpeciall couenaunt, wherby man bindeth him ſelf to god, he is callid in latyn Fidelis, faythfull, and he that neuer made the ſame couenant, or after he hath made it, renounceth and refuſeth the ſame, is called amonges chriſten men Infidelis, vnfaithfull or heathen. And bycauſe god hath made promiſe and couenant with mā (as is before declared) whiche, we muſt moſt aſſuredly beleue, that god wyll obſerue and kepe, and is euer in his wordes and promiſes, moſte true, moſt iuſt, moſt conſtant: therfore god is called (as he is in dede) faithfull to man, and keepeth and obſerueth his fayth, that is to ſay, his promiſe to man, requiryng that man ſhulde lykewiſe kepe his faithe and promyſe towardes hym.

NOWE of that whiche is beforeſayd, it is manifeſt, that Fayth (as it is taken in the ſecond acception) is the perfect faithe of a true chriſten man, and conteyneth the obedience to the hole doctrine and relygion of Chriſt. And thus is fayth taken of ſaint Paule, and in other places of ſcripture, where it is ſayd, that we be iuſtified by faith. In which places men may not thinke, that we be iuſtified by faithe, as it is a ſeuerall vertue ſeparated from hope and charitie, feare of god and repentance, but by it is ment Faith, neither only ne alone, but with the forſayd vertues coupled togyther, conteynyng as it is aforeſayde, the obedience to the hole doctrine and religion of Chriſte.

AND here is to be noted, that euery man, that dothe offende god, dothe not loſe his faithe therby.

For

For they that synne by frayltie and sodein motions (which iuste men doo not auoyde) and be taughte therfor of Christ to say in their Pater noster, Forgiue vs our tresspaces, as we forgyue them that tresspasse agaynst vs: Yet those men, so breaking their promyse with god, and lacking in suche care and desyre, as they shulde haue to please god, neuertheless be not accompted to haue loste their faith therby, yea they also who after the knowlege of god, fall into deadly synne aduisedly, as they that committe murther, adultery, and other abhominations, and so falle from faythe, as it is taken in the seconde acception, and be therfore out of the state of grace and fauour of god for the tyme, yet do not those men fall frome fayth, as it is taken in the fyrst acception, that is to saye from certayne and assured knowledge of god and his doctrine. And therfore the gospell speaketh of a seruant, that knoweth the wyll of his lord, and dothe it not. And saint James in his epistle saithe, that Fayth may remayne without charitie. Wherfore a transgressour of the lawe of almyghtie god, after baptisme, kepeth styll a remorse of conscience, and the lyght of knowledge by Faythe, wherby he seeth the remedyes, howe to atteyne remission of synne, and by a spectall gyft of further grace is moued to vse the same remedies, and so by faithe walketh the waies ordeined to atteine remission of synnes, as in the sacrament of penãce, shalbe declared. Luc. xii. Iacob. ii.

Thus we haue shewed two acceptions of faith, and declared, that the faith of knowlege maye remayne in hym that hath fallen from faith, after the

ſecond acception. But whether there be any ſpecial particular knowlege, which man by faith hath certainly of him ſelf, wherby he may teſtify to him ſelf, that he is of the predeſtinates, which ſhal to thende perſeuere in their callynge, we haue not ſpoken, ne can not in ſcripture ne doctours find, that any ſuch faith can be taught or preached. Truth it is, that in the ſacramentes inſtituted by Chriſt, we may cõſtãtly beleue the workes of god in them, to our preſent comfort, and application of his grace and fauour, with aſſurance alſo, that he wyll not fayle vs, if we fall not from hym. Wherfore ſo continuing in the ſtate of grace with hym, we may beleue vndoutedly to be ſaued. But forasmoche as our owne frailtie and noughtynes, ought euer to be feared in vs, it is therfore expedient for vs to lyue in contynuall watche, and continuall fight with our enemies, the dyuel, the fleſhe, and the world, and not to preſume to moche of our perſeuerance & continuance in the ſtate of grace, which on our behalfe is vncertayne and vnſtable. For although goddis promiſes made in Chriſt be immutable, yet he maketh them not to vs, but with cõdition, ſo that his promiſe ſtanding, we may yet faile of the promiſe, becauſe we kepe not our promiſe. And therfore if we aſſuredly recken vpon the ſtate of our felicitie, as grounded vppon goddis promiſe, and do not therwith remẽbre, that no man ſhalbe crowned, onles he laufully fight, we ſhal triumph before the victory, and ſo loke in vain for that whiche is not otherwiſe promiſed, but vnder a condition. And this euery chriſten man muſte aſſuredly beleue.

The

The Crede or the .xii. articles of the christen faythe.

i  Beleue in god the father almighty/maker of heauen and earth.

ii And in Jesu Christe his onely sonne our lorde.

iii whiche was conceyued by the holy goste, borne of the virgine Mary.

iiii Suffred vnder Pōce Pilate/was crucified, dead, buried, and descended into hell.

v And the third day he rose agein frō deth.

vi He ascended in to heauen, & sitteth on the right hand of god the father almighty.

vii From thens he shall come to iudge the quicke and the deade.

viii I beleue in the holy goste.

ix The holy catholike churche.

x The communion of sayntes. The forgiuenes of synnes.

xi The resurrection of the body.

xii And the lyfe euerlastinge, Amen.

Here

Here folowe certayne notes for the better vnderstandyng of this Crede.

FIrst it is to be noted/ that all and singular the .xii. articles, conteyned in this Crede, be so necessarye to be beleued for mans saluation, that who so euer wyll not constantly beleue them, or wyll obstinately affirme the contrary of theym, can not be the very membres of Christe, and his espouse the churche, but are very infidelles or heretykes, and membres of the deuil, with whom they shalbe perpetually damned.

Secondly it is to be noted, that all true christen men, ought and must moste constantly beleue, maynteine and defende al those thinges to be true, whyche be comprehended in this Crede, and in the other .ii. credes, wherof the one is vsed to be sayde at masse, and is approued by the auncient generall councelles, & the other was made by the holye man Athanasius: And also all other thynges whiche be cõprehended in the hole body & canon of the bible.

Thyrdly that all true chrysten men ought and must not onely repute take and holde all the sayde thynges for the most holy, most sure, and most certayne and infallible truthes of goddis worde, and suche as neyther oughte ne can be altered or conuelled by any contrarye opinion or authoritie: but also must take & interpretate all the same thynges accordynge to the selfe same sentence and interpre-

tation

tation, whiche the wordes of ſcripture do ſignifie, and the holy approued doctours of the churche, do agreably intreate and defende.

Fourthly that al true chriſten men ought and muſt vtterly refuſe and condemne al thoſe opiniõs, contrary to the ſaid.xii.articles of our crede, whyche were of longe tyme paſte condemned in the.iiii. holy councels, that is to ſay in the councel of Nece, Conſtantinople, Epheſe, and Calcidonenſe.

The fyrſt article.

I beleue in god the father almighty, maker of heauen and earthe.

FOr the playn vnderſtanding hereof, euery materiall worde of this article ſhalbe declared herafter. And firſt we muſte knowe, that God is a ſpirituall and an inuiſible ſubſtance, or nature, of infinite power and eternall, without beginning or ending, & of incomprehenſible knowlege, wiſdome, goodnes, iuſtice, and mercy, and that there is but one very god, thre perſons, the father the ſonne, & the holy goſt, & that theſe thre perſons, be not thre goddis, but all one god, one nature, one ſubſtance, all one euerlaſtyng eſſence or being, and all lyke and equall in might, power, wyſdome, knowlege, rightwyſenes, and al other thynges belongyng vnto the deitie. And that beſyde or without this god, there is none other god. God.

Father. **Moreouer** we muſt knowe, that god the father is the fyrſte perſone in trinite, and Father of his onely begotten ſonne, the ſeconde perſone in Trinitie, and that he dyd begette him of his owne ſubſtance, by eternall generation, that is to ſay, by generation that neuer had begynning.

And where this article conteyneth, that god the father is Almigbty, it is as moch to ſay, as that he may do all thinges that he wyl, in heauen and in earthe, and nothyng is to hym impoſſible, and that his godly power and myghte excelleth infinitely, and incomparably all other powers, in heauen, earth, and hell: ſo that all other powers whiche be in heauen, earthe, or hell, be nothynge as of theym ſelues, but haue all their might force and ſtrength of hym, and be all ſubiecte vnto his power, and can not reſyſt or lette the ſame. And althoughe god be omnipotent, and of infinite power, yet he is not author or worker of any ſynne: for whan ſo euer any ſynne is done by any creature, the ſame is wrought by the malyce of the deuyll, or free wyll of man, only by the ſufferance and permiſſion of god, and not by the worknyng & power of god, in ſtyrynng vp, furtherynng, or aſſiſting the malice of the euyl thought or deede.

This article conteyneth further, that god the father Almyghty, dyd at the begynnynge, create, fourme, and make of nought, heauen and earthe, and all thynges viſible, and inuiſible, and that he dyd gyue vnto them, all theyr power and myghte, and ſo he doth from tyme to tyme continually preſerue

ſerue, gouerne, ſuſteyne, and maynteyne the hole worlde, and al creatures therin, by his onely goodneſſe and hygh prouydence, in ſo moche that without his continuall worckynge, nothynge ſhulde be able, any while to continue.

And for the more euydent and playne vnderſtandyng of the fyrſt parte of this article, whyche is, I beleue in god, it is to be noted, that we muſte not onely beleue ſtedfaſtly, that god is, and that he is true in all his wordes and promyſes, and that he is omnipotente, and creatour of heauen and earthe, and ſo forthe: but we muſte alſo with this our beleke, loue god, and cleaue onely vnto hym, and that with al our harte and power, and ſo continue and dwelle ſtyll in hym, by loue. It ſygnifieth alſo, that we muſt obey vnto his wyll, as well in al our inwarde thoughtes and affections, as alſo in al our outward actes and dedes, and that we muſte abhorre all vice, and not wilhe or deſyre of god, any euyll or vngodly thing. It ſygnyfyeth alſo that we muſt conſtantly betake and commytte our ſelues, and all ours holy vnto god, and fyxe all our hole hope, truſt, and confidence in hym, and quyete our ſelues in hym, beleuynge perfectely and aſſuredly that he wyll in dede ſhewe no leſſe goodneſſe, loue, mercy, grace, and fauour vnto vs, than he promyſeth by his word to do with vs, vſing our ſelues as afore is ſayde.

This maner of beleke we ought to haue in no creature of god, be it neuer ſo excellent, but in god only, & therfore in this crede, the ſaid maner of ſpeakyng

kyng, I beleue in, is vsed onely in the thre articles, whiche concerne the thre persons in trinitie, that is the Father, the sonne, and the holy gost.

The seconde article.

¶ And in Jesu Christ his onely sonne our lorde.

FOr the vnderstandyng of this second article, it is to be knowen, that IESVS CHRIST is the onely begotten sonne of almighty god the father, and that he was begotten of his godly nature and substaunce eternally, and that he is very god, the same substaunce with god the father, and the holy gost, vnto whom he is equall in all thinges of the godhead. And although we christen men, maye be called the chyldren of god by adoption and grace, yet onely our sauyour Jesus Christ is god the fathers sonne by nature.

We must knowe also and beleue, that IESVS CHRIST, was eternally predestined and appointed, by the decree of the hole Trinitie, to be our lorde, and to redeme and bringe vs from vnder the dominion of the deuill & sinne, vnto his kyngdom, lordshyp, and gouernance, and therfore is worthily called, IESVS, that is to say, sauior: and CHRIST that is to say, anointed king & priest, and LORDE, that is to saye, redemer and gouernour, for he hath done and fulfylled for all mankinde the very office both

bothe of a prieſt, and of a kynge, and lorde. Of a prieſt, forasmoch as he hath made ſacrifice and oblation on the croſſe, in that he there willingly ſuffered his natural body to be ſlayne, and his bloudde to be ſhed for remiſſion of ſynne, and ſo was bothe the prieſte and the ſacrifice it ſelfe. And of a kinge and lorde, in that he hath lyke a moſte mighty conquerour, ouercome and vtterly oppreſſed his ennemyes, and hath ſpoyled theym of the poſſeſſion of mankynde, whyche they wanne before by fraude and deceyte, by lying and blaſphemynge, and hath brought vs now into his poſſeſſion and dominion, to reigne ouer vs in mercy, lyke a moſt louing lord and gouernour. And therfore in this article we call hym Our lorde.

And although this worde Dominus, dyuers tymes is tranſlated in to our engliſſhe tongue, the lorde, and the place and circumſtance of ſcripture, oftentimes requireth the ſame, yet among vs chriſten men, in our common ſpeche, when we ſpeake of Chriſte and calle hym Lorde, it is mooſte mete and conuenient, that we call hym, Our lorde, to ſignifie and admoniſhe vs, that we be his peculiar people, redemed by him, and deliuered from the dominion and the captiuitie of the deuyll, and be made his owne proper and obediente ſeruauntes, after which ſorte, the heathen people (bycauſe of their infidelitie) be neither his ſeruauntes, ne partakers of his benefites, and therfore can not ſaye, and call hym as (Chriſten men do) Our lord.

The

Whiche was conceyued by the holy goſt borne of the virgin Mary.



FOr declaration of this article, ye ſhall vnderſtand, that whan the tyme was come, in the whiche it was before ordeyned and appoynted, by the decree of the hole Trinitie, that mankynde ſhoulde be ſaued and redemed, than the ſonne of god, the ſecond perſon in Trinitie, and verye god, deſcended from heauen into the worlde, to take vpon hym the very habite fourme and nature of man, and in the ſame nature to ſuffer his glorious paſſiō for the redemption and ſaluation of all mankinde.

And for farther declaration hereof, it is to be conſydered, that before the commynge of Chriſte, mankynde was ſo blynded and drowned in ſynne, that the true knowlege of god was euery where in the worlde forgotten, and his lawes broken, not only by the gentiles in all other nations, but alſo by the iewes. the choſen people of god, to whome god had by his ſeruant Moiſes giuen his lawes, wherby they myght knowe howe to auoyde ſynne and pleaſe hym: and where thoſe lawes gyuen by god, were often by them tranſgreſſed, yet almyghty god dyd from tyme to tyme, ſende to theym his prophetes, inſpired with his holy ſpirite, bothe to admonyſhe them of theyr ſynnes, and to teache them howe they

they ſhulde truely vnderſtande and obſerue the ſaid lawes gyuen by his ſeruaunt Moyſes. After the whiche admonitions many tymes ſo gyuen by the prophetes, and nothyng regarded, almyghty god of his infinite goodnes and ineſtimable mercy, for the loue that he bare to mankynde, dyd ſend at the laſt into the worlde his onely begotten ſonne, being his eternall wyſdome, by whome in the beginning he dyd create heauen and earthe, and all creatures in them, to take vpon hym mans nature, for to redeme mankynde, and to teach the worlde the truth of his lawes, and by what meanes the worlde might by faythe to be gyuen to his wordes and doctrine, amende theyr lyues, and atteyne to comme to the lyfe in heauen, folowyng hym in his doctrine, who was the waye, to come to the father, the Truthe, to atteyne the knowlege of the father, and the Lyfe it ſelfe, wherin he ſhulde finally leade them, to come vnto the father, vnto whome god the father commaunding the worlde to gyue full credence, ſayd to all men, Ipſum audite, beare hym Mat.xvii.

Wherfore the ſayd ſonne of god, in the wombe of the bleſſed virgin called Mary, dyd take vppon him of her very fleſhe, nature and ſubſtance, mans nature, and beyng conceiued by the holy goſt, was borne of her body, and dyd vnite and conioyne togither the ſame nature of man, taken of the ſubſtãce of the ſayd moſt bleſſed virgin, with his godheade in one perſone, with ſuche an indiſſoluble and inſeparable knotte and bonde, that he beynge one perſone IESVS CHRISTE, was, is, and euer ſhall be in

be in the same persone, very perfecte god, and very perfecte man, whiche holy worke of the incarnation, was not wrought by the seede of man, but by the holy goste in the sayde moste blessed virgine, without any motion of concupiscence or spotte of synne, and was accomplysshed without any violation or detriment vnto the virgintie of that blessed virgine saint Mary, who bothe in the conception and also in the byrth and natiuitie of our sauyour IESV CHRIST her chylde, and euer after reteyned styll her virgintie pure and immaculate, and as clere without blotte as she was at the tyme that she was fyrste borne.

The fourthe article.

Suffred vnder Ponce Pylate / was crucified, dead, buried, and descended into hell.



OVr declaration of this article it shalbe expedient brefely to repete the proceesse, of a great part of our sauiour Christis lyfe, from the begynning, vnto the tyme of his most glorious passion, with the same passion also, and the descense of his soule into hell. wherfore we must vnderstande, that Christe very god and man, after he was conceyued and borne of his blessed mother, waxed and lyued forthe here in the worlde, vntyll he came vnto the.xxxiii.yere of his age. and that in all this tyme of his lyfe, he suffred and endured for our sakes

kes and our welthe, & also for our example, moche bodily affliction, moche labour, moch trauaile, moche hunger, thyrst, and pouertie, moche iniury and ignominy, and many other such miseries and infirmities, as all mortall men be subiect vnto (synne & ignorance onely except) & so passed ouer all the hole course of his lyfe, euen from his nattiutie vntil his death, in suche perfecte obedience vnto the lawes of god and man, accordynge to the wyll of his father, and in suche perfecte innocencye of lyuynge, that no faute or blame of liuing, ne any offence or transgression could iustly and truly be laid against him: and yet the blinde, ignorant, and obstinate Iewes, replete with enuy and malice, as the very membres of the deuyll, by whom they were prouoked and enduced thervnto, laboured continually by all crafte and meanes they coulde, to dystroye hym, and at length conspiryng togither, they toke him, serchyng and procurynge false wytnesse to accuse hym, and after they had bette hym, and spette in his face, and vsed all the villany they could vnto hym, they bound him, and brought him before Pontius Pilatus, beinge than the chiefe iudge in Ierusalem, vnder the emperour of Rome, and there they moste falsely accused hym, as a subuerter of the lawes of god, and as a person that seduced the people, and moued sedition among them, and as a traytour agaynst the emperour of Rome. after whiche accusations our sayd sauyour and redemer Iesus Christe was greuously scourged, by the commaundement of Pylate, and had a crowne of thorne put vpon his head

by the souldiours of the garrison, and was by them not onely moste spitefully mocked and scorned, but also moste cruelly tormented and afflicted, and after this he was at the last in publike and open iuge ment, condemned by the sentence of the sayd iudge, to be crucified, to the intente he shulde suffer that kynde of deathe, whyche amonge the Iewes was euer most abhorred and detested, and accompted to be the most shamefull and cursed of all other: and so accordynge to the sayde sentence, the souldiours of the garrison crucyfted him, that is to say, they nayled hym thzoughe handes and feete to a crosse, and hanged hym vppon the same betwene two theues, vpon a certaine hille callyd Caluary, vntyl he was deade: and after he was thus deade, one Ioseph of Aramathia, beinge one of Chzistis disciples, obteyned lycence of the sayde iudge, to take downe the blessed bodye of oure sauyour IESV CHRISTE from the sayde crosse, and that done, he and a nother of Chzistis disciples, called Nicodemus, wzapped and foolded the same bodye in a cleane syndon, and so layde it and buryed it in a Act.ii. newe graue oz sepulcre, whyche the sayde Ioseph had made of stone, wherin there was neuer man buryed befoze. and after he was thus crucifyed, and deade vppon the crosse, he descended in soule into hell, and losed the peynes and sozowes therof, wherwith it was not possible that he shulde be holden, and conquered and oppzessed bothe the deuill and hell, and also deathe it selfe, whervnto all mankynde was condemned by the falle of our fozefather

ther Adam into ſynne.

The proceſſe of our ſauiour Jeſu Chriſtes lyfe, deathe, burtall, and deſcenſe to hell, thus declared, it is ſpecially to be noted, and to be beleued for a certaine truthe, that our ſayde ſauyour, in all the tyme of his moſte bitter and greuous paſſion, and in ſufferynge his moſte paynfull and cruell death, not onely indured and ſuſteyned for our redemption, all the paines and iniuries, and all the obprobries and ignominies, whyche were done to hym, mooſte pacientlye without reſyſtence, and lyke an innocent lambe: but alſo that he dyd willingly and gladly ſuffer this croſſe, and this kynde of deathe for our example, that we ſhulde followe the ſteppes of hym, in pacyence and humilytie, and that we ſhulde beare our owne croſſe, as he dyd beare his, and that we ſhulde alſo hate and abhorre all ſynne, knowynge for ſuretie, that who ſo euer dothe not in his harte, hate and abhorre ſynne, but rather accompteth the breache and violation of goddis commandement, but as a light matter, and of ſmall weight and importance, he eſteemeth not the price & value of the paſſion and deth of Chriſt, accordyng to the dignitie and worthynes therof.

The fyfte Article.

And the thirde day he roſe agayne from deathe.



BY this article it appeereth, how our ſauiour Jeſus Chriſt, after he had conquered and ſpoyled the deuyll and hell, he retourned agayn from thens, like a moſt mighty kyng & conquerour, in triumphe and glozy, and ſo reſumed and toke agayn his bleſſed natural body, the thirde day after his ſaid deth. And ſo doing, roſe out of that ſepulcre, in his naturall and perfecte manhoode, that is to ſaye, in his ſoule, and in the ſelfe ſame body, whiche was bozne of the virgin Mary, and dyd hang vpon the croſſe. After whyche reſurrection, he was conuerſant in the wozlde, by the ſpace of fozty days, and dyd eate and dzinke with his apoſtles and his diſciples, and pzeached vnto them, & authoziſed them to go fozth in to the wozlde, to manyfeſte and declare, that he was the very Chriſt, the very Meſſias, and the very god and man, which was pzomiſed in ſcripture, to come to ſaue and to redeeme all thoſe, that beleuynge in hym, ozdered them ſelues, in obeying and folowynge his pzeceptes and commaundementes accozdyngly.

In this article of reſurrection, it is to be noted, that there is nothynge, that can in all aduerſitie and trouble, be mozе ioyfull and comfoztable vnto

vnto vs, than the beleke of this article, that Chriſt roſe agayne frome corporall deathe to lyke, and that we ſhall alſo do the ſame. The faith and beleke of this (if we do contynue in liuynge well) is our victory and triumph ouer the deuyl, hell, and deth, and a ſpeciall remedy, to put away the horrour and feare of theym, for as moche as hereby we be aſſured, that as deathe coulde not holde Chriſte, euen ſoo it can not holde vs, whyche are by a chriſten faythe, the verye membres and bodye of Chriſte, but that we ſhall ryſe frome deathe, and lyue agayne in glory, with him euerlaſtyngely, if we order and conforme our wylle in this worlde to his preceptes. And the onely hope hereof, ſhuld make vs not to feare the aduerſities in this worlde, bycauſe we lyuyng as afore, be aſſured to haue a better & more glorious lyfe after this, as ſaint Paule writeth to the Corinthians, ſayinge, If we chriſten men had no hope of other lyfe, than this that is preſent, than were we the moſte myſerable of all menne. But nowe Chriſte is ryſen agayne from deathe, and hath declared therby, that there is a lyfe after this lyfe, which all chriſten men hope to come to. Accordyng herevnto ſayth ſaynt Auguſtine, All the hope of our faithe ſtandeth in this poynte, that we ſhall riſe agayne. This made the faythefull and good men (of whom ſaynt Paul ſpeketh to the Hebrues) to refuſe to be preſerued from bodily death, bycauſe they loked aſſuredly for a better reſurrection.

i. Cor. xv.

Hebr. xi.

Of this article the epiſtles of ſaynt Paul, and the newe teſtament be ful, to the Romaynes he wry-

teth

Rom. iiii. ii. Tim. ii. teth, Christ rose agayn for our iustification, to Timothe he saith, Remembre that Jesus Christ is risen agein from death. The apostles besides other names perteynyng to theyr offyce, be specially called the wytnesses of Christis resurrection, the whiche resurrection, as it was by many and sundry apparitions and other infallible argumentes, declared and proued vnto them, so they dyd in all places, and at all tymes open and inculcate the same, as a special and a chefe article of Christis doctrine, wherin shulde depende and reste, the great comforte and solace of all true and faythfulll beleuers in Christe.

Act. i. & ii.

Moreouer by this article, it is not onely confirmed vnto vs, howe the naturall bodye of man, shall after the corporal death and departyng out of this present lyfe aryse agayn, as is before expressed, but also by this resurrection of our sauiour Christ, we be admonyshed, that as Christe after his deathe rose ageyne so we dyinge from synne, shulde ryse agayn, and walke in a new lyfe of spirite and grace.

The syxt article.

The ascended into heauen / and sytteth on the right hande of god the father almighty.

This article conteyneth / howe our sauyour IESVS CHRIST, after that he had perfectely accomplyshed and performed the hole mystery of the redemption of mankynde, by his

his incarnation, his byrth, his paſſion, his death, his burpall, his deſcendynge into hell, and ryſyng agayne from deathe to lyfe, and after he had bene here in earthe, conuerſant with his apoſtles and diſciples, by the ſpace of foꝛty dayes, after his reſurrection, whan he was amonge the apoſtles, he in theyꝛ ſyght aſcended vp into heauen, in the very ſame his naturall bodye, whiche was boꝛne of the bleſſed virgin his mother, and was crucified vpon the croſſe, and ſo dyd withdꝛawe his accuſtomed viſible conuerſation, from the pꝛeſence of his apoſtles, and from the bodily ſyght of all other creatures. By remembꝛaunce wherof, bothe they and we ſhulde here in earthe eleuate and lyfte vp our hole myndes, deſyꝛes, and all affections, from earthely thynges, and from all carnall and woꝛldly cares, towardes heauen and heauenly thynges, and ſoo ſhulde by his grace pꝛepare our hartes, and make our ſelues mete and apte to receyue his ſpirituall gyftes, whiche he ſendeth into the woꝛlde.

In this article alſo is expꝛeſſed, howe our ſauiour Chꝛiſte beinge aſcended into heauen, ſytteth on the ryght hande of god the father, that is to ſay, hath and ſhall euer haue communicate vnto hym of god the father, gloꝛy, honour, felycitie, power, and euerlaſtynge monarchye, gouernaunce, rule, and dompnyon ouer all the pꝛyncipates, poteſtates, powers, dompnyons, and ouer all creatures, that can be named eyther in this woꝛlde, oꝛ in the woꝛlde to come, to be oꝛdeyned kyng of all kynges, and loꝛde of all loꝛdes, and all thynges in heauen

and

and earthe to be caste vnder his fete and made subiecte vnto hym, and he is appointed the onely head of the vniuersall catholike churche, whiche is his mysticall body. And lykewise as the head alwaye excelleth all the other membres: so Christe doth excelle incomparably, in honour and dignitie, all the membres of his sayde bodye, the Churche, wherof he is the onely perfection and consummation, and is also the onely eternall preiste and bysshoppe of his sayde churche, that is to saye, the onely mediatour betwene god and mankynde, the redemer, intercessour, and aduocate, for the remyssyon of synnes, as hereafter in this boke it shall more at large appere.

And it is to be noted, that although the intercession and mediation by prayer, of sayntes departed, and of such the membres of the catholike churche, as be yet lyuyng on earthe, be good, acceptable and profitable vnto vs, yet that is onely by the mediation and intercession of Christe our head, in whom god the father is pleased and contented, and through whom saintes departed this lyfe, and raygnyng in heauen with Christe, and suche as truely confesse Christe in the church catholike, yet lyuyng, may and do effectually praye for vs, and therefore be of vs also auaylably prayed vnto, that is to say, desyred to pray for vs: accordynge wherevnto all common prayers of the churche, ought to be alwayes fynyshed and ended, with a remembrance of our sauyour Jesu Christe, In whome, by whome, and for whome, all is accepted of god, and without whom

whom, nothyng can be effectually done or granted.

And therfore it is moche to our comforte, to remembre the exaltation of mans nature in our head, our sauiour and redemer Jesu Chriſte, whiche inseparably and indissolubly conioyned and vnited to the deitie, in the persone of hym, sytteth on the righte hande of god the father almyghtye, by communion of preeminence and power, as before is expressed, wherby we be certified, how our sauiour Jesus Chriſt, is god, equall to god the father in godhead, & therin not inferiour vnto hym, and therfore to be honored, worshipped, loued, and dread, feared, and trusted on, beleued & hoped on, as on very god almyghty, to whom nothyng is impossible, and yet he is man also, whiche hath experience of our infirmities, and can and wyll mercyfully haue compassion on the same, who ascended vnto heuen, to send giftes vnto men, wherby we might be able & strõge to passe ouer this transitorye lyfe to the pleasure of god, and the atteynynge of euerlastyng lyfe. Ephe. iiii

The seuenth article.

From thens he shall come to iudge the quycke and the deade.



IN this article it is declared/ how our sauiour and redemer Jesus Chriſt, shall come frõ thens, that is to saye, from heauen, to the whiche he ascended, and comyng in his maiesty and glory, shal than in the very visible

fourme of his naturall body, appere vnto the bodyly eyes of all the people of the worlde in his perfecte manhode, and in the selfe same bodye, wherin he ascended, to the inestimable comfort and reioyce of the good, and to the extreme terrour and confusion of the wicked. Where beynge accompanyed with his holy aungels his mynisters, wayting vpon hym, he shall sytte openly in the cloudes of the ayre, and shal iudge all, quicke and dead, according to truthe and iustice: and accordynge to his holy worde expressed in scripture, that is to saye, accordinge to euery mans owne workes and dedes, done by him in his lyfe tyme, whiche workes and dedes shalbe than examined, discussed and tried, not after mens owne fantasy and inuention, without authoritie and ground of scripture, but accordyng to the commandement of god, and the teachyng of Christ and his apostles, for at that daye of iudgement, all the people of the worlde, quycke and deade, that is to say, as well all those, whiche shall be founde on lyue in the worlde at that day, as also all those whiche euer sithe the creatiō of Adam liued here in this worlde, and died before that day, shal come and appere afore the presence of Christe, in theyr very bodies and soules.

And whan they shall be so gathered and assembled togyther, our saiyour IESVS CHRIST, shall pronounce the finall sentence and iudgement of euerlastinge saluation, vpon all those persones, whiche in theyr lyfe tyme obeyed and conformed theym selues vnto the wyll of god, and exercysed

the

the workes of right beleke and charitie, and so per- Rom.ii.
seueringe in well doing, sought in they? hartes and deedes, honour, glorye and lyke immortall: And contrary vpon all those, whiche in their lyke tyme, were contentious, and dydde repugne agaynste the wyll of god, and folowed iniustice and iniquitie, rather than truth and vertue, our sauiour Christe shall than and there pronounce the sentence of euer lasting punishement and damnation. In whiche Mat.xxv
sentence there shall be made a perfect separation or deuision, betwene these two sortes of people, that is to say, betwene the shepe and the gotes, the corne and the chaffe, the good and the badde, the blessed and the cursed, the membres of his bodye, and the membres of the deuil, and so the good and the blessed beinge vppon his righte hande, he shall clerely and perfectely delyuer them for euer, from the power and malice of the wicked, and from all the paines and eupll, and so take them all vp with hym in to heauen there to be crowned and rewarded in body and soule, with honour and glorye, and euerlastynge ioye and peace, whiche was prepared for them from the beginnynge of the worlde. And all the other whiche shall be iudged to euerlastynge payne and deathe, beynge vpon his lefte hande, he shall sende them downe into hell, there to be punyshed in body and soule eternally with fyer, that neuer shall haue ende, whiche was prepared from the beginning of the worlde, vnto the deuyll and his aungelles.

And here it is especially to be remembred, howe

this article was for great cõsiderations added immediatly, and conioyned vnto the former articles, and chiefely to the intent that no man shulde in his life time, presume vpon the said benefites of Christ, or take occasion of carnall libertie or securitie, and so lyue without feare to transgresse, or without regarde, to obserue the commaundementes of god: but rather that euery good christen man, shulde in euery parte of his lyfe, haue a continuall remembraunce and respect, vnto the last day of iugement, and so be in continuall feare, to commyt any thing contrary to the wyll of god, for the which he might deserue to haue the sentence of euerlastyng damnation, pronounced vpon hym. For this is certaynly true, that at that daye, euery man shall be called to an accompte of his lyfe, and shall be than fynally iudged, accordyng to his workes, good or bad, done in his lyfe tyme, that is as sayntē Paule sayethe: to
Rom. ii. theym that perseuere in well doinge, and labour to atteyne glory, honour, and inmortalitie, shall be gyuen lyfe euerlastynge: and to them that be contentious and obey not the truthe, but folowe and do iniustice, shall come indignation, yre, affliction, trouble, and paines euerlastinge.

In this article it is further to be noted, that lyke as there is nothynge more certayne vnto vs, than that we be all mortall and shall ones dye, and yet noo man lyuynge knoweth the tyme whan he shall dye: euen so there is nothynge more certayne, than that this daye of iudgement shall ones come, and yet the houre and tyme whan it shall be, is hid-

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den and kepte secrete from the knowlege of all men and aungelles, and is reserued to the onely knowlege of god. Whiche thynge procedeth of his onely goodnes towardes vs, and is done, to the intente we shulde alwayes here in our lyfe tyme, flee frome synne, and imploy all our hole study, and endeuor to walke in the wayes of god, that is to say, in such fayth, hope, and charitie, as God requyreth vs, and so prepare our selues, and order our lyuing towardes god, that we may be in a redynesse at all tymes, whan so euer it shall please god to calle and summon vs, to appere before hym in the sayd generall iudgement, there by his mercy and goodnes to receyue the crowne, which he promised vnto all men, that do feare hym, and loue hym, and walke in his wayes.

The eyght article.

I beleue in the holy goste.



The holy goste is the thyrde persone in trinite, very god & lord, author and former of all thynges created, & procedeth both from god the father, and from god the sonne, one with them in nature and substance, & of the same euerlastyng essence or beynge, which the father and the sonne be of, and equal also vnto them bothe in almyghtynesse of power, and in the worke of creation, and all other thynges perteining vnto the deitie or godhead, wherfore he is also

to be honored & glorified, equally with them bothe.

This holy goste, whiche is the spirite of god, is of his nature all holy, yea holynes it selfe, that is to say, he is the onely goste or spirite, which with the father and the sonne is, was, and euer shall be, the autour, causer, and worker, of all holynesse, puritie, and sanctimonie, and of all the grace, comforte, and spirituall lyfe, whiche is wrought, & commeth into the harte of any man, in so moche that no man can thynke well, or do any thynge that good is, but by the motion, ayde, and assystence of this holy spirite, neyther it is possible, that the deuylle, or any of thole euyll spirites, whiche do possesse and reigne in suche personnes as be subiecte vnto synne, can be expelled or put out of theym, but by the power of this holy spirite, neyther it is possyble, that the harte of any man, beinge ones corrupted and made as prophane by synne, can be purged, purified, sanctified, or iustified withoute the worke and operation of this holy spirite, neyther it is possible for any man, to be reconcyled vnto the fauour of god, or to be made and adopted in to the numbre of his chyldren, or to obteyne that incomparable treasure, whiche our sauyour Jesus Christe hath purchased and layde vp for mankynde, oneleſſe this holy spirite shall first illumine and lighten his hart, with the ryght knowlege and faythe of Christe, and styre hym by grace, to haue due contrition and penaunce for his synnes, and shall also instructe hym, gouerne hym, ayde hym, dyrecte hym, and indue hym, with suche spirituall

gyftes

gyftes and graces, as shall be requysite and necessary to that ende and purpose.

Moreouer this holy spirite of god, is of his owne nature, full of all goodnes & benignitie, yea goodnes it selfe, from whome procedeth all and syngular graces, and gyftes of feare, wysedome, vnderstandinge, counsell, strength, faith, charite, hope, and all other, whiche be giuen, conferred, and dystributed vnto vs mortall men here in the earthe at his owne wyll and dyspensation, and that noo man can purchase or obteyne, ne yet receiue, reteine or vse any one of them, without the spectiall operation of this holy spirite, whiche gyftes neuer the lesse he gyueth not, nor dyspenseth the same equally, and vnto euerye man in lyke, but he dyuydeth them, particularly and specyally to euery member of the churhe, as is most necessary for the hole body, and in suche plentye and measure, as vnto his godly wyll and knowledge, is thoughte to be most beneficall and expedyent for the same: All whiche thinges he dothe of his mere mercy and goodnes, freely and aboue our deserupnge.

Farthermore this holy spirite is of his owne nature, full of charitie and holy loue, yea charytie it selfe, frome whome procedeth all charitie, and soo by his godly operation is the bonde and knot, wherewith our saupour IESVS CHRISTE, & his moste dere espouse the churche (whiche is also his mystycall body) be vnited, knyt, and conioyned togyther in suche perfecte and euerlastynge loue

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and charitie, that the same can not be dissolued or separated: And ouer this is also the very bond and knot, wherby all and euery one of the very membres of Christis churche and body, be vnited, coupled, and conioyned, the one of them with the other in mutuall loue and charitie.

Also this holye spirite of god, is the spirite of trouthe, and the auctour of all holy scrypture, conteined in the hole canon of the bible, and dyd not only inspire and instructe all the holy patriarches and prophetes, with all the other membres of the catholyke churche, that euer was from the begynning of the worlde, in all the godly truthes and verities, that euer they dyd knowe, speake, or write, but also descēded and appered in the similitude and lykenes of fyery tongues, and dyd lyght vpon the apostles and disciples of Christ, and inspired them with the knowlege of all truthe, and replenyshed them with heauenly gyftes and graces: and shall be continually present in the catholike churche, & shall teache and reuele vnto the same churche, the secretes and mysteries of all truthes, whiche are necessary to be knowen, and shall also contynually frome tyme to tyme, rule, directe, gouerne, and sanctifie the same churche, and gyue remyssion of synnes, and all spirituall comforte, as well inwardely by secrete operations, as also outwardly by the open ministration and efficacy of the worde of god, and of the holy sacramentes in the sayd churche, and shall endue it with all such spirituall graces and gyftes, as shal be necessary for the same.

Finally

Finally it is to be noted, that albeit holy scripture dothe worthely attribute vnto the holy goste, our sanctification, our iustification, & all other benefites, whiche Christ by his passion hath merited and deserued for vs, yet neuertheleſſe the same be also the workes of the hole trinitie, and be not to be separated in any wise, although scripture commonly doth attribute them vnto the holy goste: For in lyke maner dothe scripture attrybute power vnto the father, and wysedome vnto the sonne, which neuertheles be common vnto all thre.

The nynth article.

The holy catholyke churche.

After the eyght articles of out beleke, in whiche we knowledge goddes might & power in the creation of the worlde, his mercy and goodnes in our redemption, and his spirituall benefites exhibited and gyuen to vs by the holy goste, foloweth the nynth article, in which we declare that we do beleue and confeſſe the maner of goddis worknge, in callynge vs to haue fruition of hym, and to be made partakers, of his said benefites.

Wherfore we must vnderstand, that beſides the inward and secrete calling, which god hath alwais vsed, and yet stil doth vse, he hath also ordeyned an outward callyng of the people vnto hym, by preaching

chynge of his moſt holy worde, vpon whiche outwarde callynge the people yeldyng, aſſenting, and obeyinge to the ſame worde of god, and receyuynge it alſo with true faith, & the ſacrament of baptiſme (as Chriſtis lawe requireth) be named in ſcripture Eccleſia, that is to ſaye, an aſſemble of people called out from other, as from infidels or heathēs, to one faythe and confeſſion of the name of Chriſt, whiche worde Eccleſia, is in engliſhe called Churche.

And it is to be noted ſpecially, that in our engliſhe tongue, by the worde Churche, we vnderſtande not onely the hole multitude of people, whiche be called of god to one fayth, be they of the clergy or of the laymen, but alſo by the ſame worde we ſignifie the place, wherin the worde of god is commōly preched, and the ſacramentes miniſtred, and vſed, and call that the churche: to entreate wherof at this tyme in the article, is no part of our entent, but onely of the aſſemble and cōpany called to profeſſe Chriſte in one faithe, whiche in this article is named the Holy churche.

For all be it in this aſſemble of men, called by the worde of god, and receyued by faithe and baptiſme, be many euyll men, many ſynners, many that tourne by true penance to grace, and ſometyme yet fal agayn, ſome after they tourne by true penance, ſtyll perſeuere and increace in goodnes, many that fall and neuer ryſe agayn: ſo that ſpottes, blottes, and imperfections, appere euidently in this churche, and many tymes in the more parte therof: Yet neuer-

neuertheleſſe bycauſe the callyng is of it ſelfe holy, the caller alſo holy, and the ende of the callynge holynes, with this alſo that the people ſo called, profeſſe holynes, and make a body, wherof the onely heade our ſauiour CHRISTE is moſt holy, and holines it ſelfe, by the merites of whoſe paſſion they be relieued and norriſhed with diuerſe holy ſacramentes, and be in theyr callyng indued with moſte ſpecial holy gyftes and graces of almyghtye god, autour therof, and by his holy ſpirite directed and gouerned in the ſame, ſo longe as they by folowing theyr concupiſcence, the deuyll, or the worlde, fall not frō that ſtate: For theſe cauſes (althought ſome membres therof be euyll) the churche is called Holy churche, takyng the name Holy, of that, that Chriſt the onely head is holy, the caller holy, the profeſſion and callyng holy, and the ende holynes, whiche of very duety ought to be in al them, that be called, and is in deede in ſuche membres, as continue and perſeuere in that holy callynge.

And for ſo moch as god of his goodnes calleth people, as afore, without acception of perſons, or priuiledge of place, Therfore this holy church is alſo Catholike, that is to ſay, not limitted to any one place or regiō of the world, but is in euery place vniuerſally through the world, where it pleaſeth god to cal peple to him in the profeſſiō of Chriſtis name and faith, be it in Europe, Affrike, or Aſia. And all theſe churches in diuers coūtreies ſeuerally called, all thoughe for knowlege of one from the other, among thē they haue dyuers additions of names,

and for their moste necessary gouernement, as they be distinct in places, so they haue distinct ministers and diuers heades in earthe, gouernours, and rulers, yet be al these holy churches but one holy churche catholyke, inuited and called by one god the father, to enioy the benyfite of redemption, wrought by our onely lorde and sauiour Jesu Christ, and gouerned by one holy spirite, whiche teacheth to this forsaide holy churche, one truthe of goodis holy worde, in one faith and baptisme. And this churche is relieued, norisshed, and fortified, by his holy and inuincible worde and his sacramentes, whiche in al places haue eche of them theyr owne propre force & strength, with giftes of graces also, distributed by the goodnes of almighty god in al places, as to his wisedome is seme conuenient.

Wherby it appereth, that the vnitie of these holy churches in sundry places assembled, stãdeth not by knowledging of one gouernour in earth ouer al churches. For neither the hole churche catholyke togither, nor any particular churche apart, is bound to aknowlege any one vniuersall gouernour ouer the hole churche, other than Christe, althoughe by sufferance of some princes and potentates, not beinge truely instructed in the worde of god, by suche as of duety both to god & them, ought to haue declared the truthe of scripture to them, and by hypocrisy and vsurpation of the see and court of Rome, the bishoppe of the same, giuinge him selfe more to worldly polycy, than to the execution of his duety, hath longe tyme gone aboute to obteyne and esta-

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blyche vnto hym selfe, suche an vniuersall auctoryte, and hath by abuses alwayes compassed to cause other, to vpholde and mayntayne the same, contrary to goddes lawe, as more largely shall be declared in the sacrament of orders.

The vnitie therfore of the church, is not conserued by the byshoppe of Romes auctoritie or doctrine, but the vnitie of the catholike churche, whiche all christen men in this article do profesſe, is cõserued and kepte, by the helpe and assistence of the holy spirite of god, in retaynynge and maintaynyng of suche doctrine and profession of christen faythe, & true obseruance of the same, as is taughte by the scripture and the doctrine apostolike. And particular churches ought not in the said doctrine so accepted and allowed, to vary one from an other, for any lucre, arrogance, or any other worldly affectiõ, but inuiolably to obserue the same, so that by reason of that doctrine, eche churche that teacheth the same, maye be worthely called (as it is in dede) an apostolike churche, that is to say, folowing such teaching, as the apostels preached, with ministration of suche sacramentes, as be approued by the same.

And this vnitie of the holy church of Christ, is not diuided by distance of place, nor by diuersitie of traditions and ceremonies, dyuersely obserued in diuerse churches, for good order of the same. For the churche of Corinthe, and of Ephese, were one churche in god, thoughe the one were farre distant in place from the other: And though also in traditi-

ons, opinisns, and pollicies, there was some diuersitie amonge them lykwise as the churche of of Englande, Spayne, Italy, and Poole, be not separate from the vnitie, but be one churche in god, not withstandynge, that amonge them there is great distance of place, diuersitie of traditions, not in all thinges vnitie of opinions, alteration in rites, ceremonies, and ordinances, or estimaciō of the same, as one church peraduenture, doth esteme theyr rytes, tradicions, lawes, ordinaunces, & ceremonies to be of more vertue and efficacie, than an other churche dothe esteme the same. As the churche of Rome doth affirme certaine of theyr lawes, and ordinances, to be of suche estimation, that they be of equall force with the worde of god, and that who so euer disobeyeth or transgresseth the same, commytteth deadly sinne: Yet we perceiuing the same, to be discrepant from the truthe of scripture, must nedes therin dissent from them. But such diuersitie in opinions, and other outward maners and customes of policie, doth not dissolue and breake the vnitie, whiche is in one god, one fayth, one doctrine of Christe and his sacramētes, preserued and kept in these seueral churches, without any superiorite or preeminence, that one churche by goddis lawe, maye or ought to chalenge ouer an other.

And therfore the churche of Rome, beinge but a seuerall church, chalenginge that name of Catholike, aboue all other, doth great wrong to all other churches, and dothe onely by force & mayntenance, suppoꝛt an vniust vsurpation: for that church hath

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no more righte to that name, than the churche of Fraunce, Spayne, Englande, or Portugale, which be iustly called catholyke churches, in that they do professe, consent, & agree in one vnitie of true faith, with other catholike churches. This vsurpation before rehersed well considered, it may appere, that the bishop of Rome, doth contrary to goddis lawe, in chalenginge superiorite and preeminence, by a cloke of goddis lawe ouer all. And yet to make an apparance, that it shulde be so, he hath and dothe wreste scriptures for that purpose, contrary both to the true meaning of the same, and the interpretation of ancient doctours of the church, so that by that chalenge he wold not do wrong onely to this churche of Englande, but also to all other churches, in claymynge this superiorite, without any authorite by god, so to him gyuen. For god by his goodnes hath called indifferently and equally, all such churches, in sundry places, as his highe wisedome, hath thought good to assemble and call vnto hym.

Moreouer the perfitte beleue of this article, worketh in all true christen people, a loue to continue in this vnitie, and a feare to be caste out of the same, and it worketh in them that be sinners and repentante, great comforte, and consolation, to obteyne remission of synne, by vertue of Christes passion, an administration of hys sacramentes at the ministers handes, ordeyned for that purpose, for as moche, as god doth not ordinarily giue suche thinges, but onely within this churche.

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It is to be noted, that this church of Englande, and other knowen particular churches, in whiche Chriſtis name is truely honored, called on, and profeſſed in faythe, and baptiſme, be membres of the hole catholike churche, & eche of them by him ſelfe, is alſo worthily called a catholike churche, whan they merely profeſſe and teache the faythe and relygion of Chriſt, according to the ſcripture and the apoſtolike doctrine. And ſo euery chriſten man ought to honour, gyue credence, and to folowe the particular churche, of that region ſo ordered (as afore) wherin he is borne, or inhabiteth: And as al chriſten people, as well ſpirituall as temporal, be boũde to beleue, honour, & obey our ſauiour Jeſus Chriſte, the onely heade of the vniuerſall churche: ſo lykewiſe they be, by his commaundement, bounde, to honour and obey, next vnto him ſelfe, chriſten kynges and princes, whiche be the heade gouernours vnder him, in the particular churches, to whoſe office it appertayneth, not only to prouide for the trã quillitie and welthe of theyr ſubiectes, in temporal and worldly thinges, to the conſeruatiõ of their bodies, but alſo to forſee, that within theyr dominions ſuche miniſters be ordeyned and appoynted in theyr churches, as can and wil truely and purely ſet out the true doctrine of Chriſte, and teache the ſame, and to ſee the commaundementes of god well obſerued and kept, to the welthe and ſaluation of theyr ſoules.

The

The tenth article.

The communion of saintes/the forgyuenes of synnes.



IN this article be taught two spectall fruites and benefites, whiche all men called of god, and obeing to the same calling in their wil, and workes, do obteyne by goddis grace, in the sayd catholike church, which benefites be, the communion of saintes, and forgyuenes of synnes.

And here is to be noted, that althoughe this worde Saintes, in our englisth toung signifieth properly theym, that be departed this life, and be established in glory with Christe: Yet the same worde Saintes, wherby in this article we expresse the latin worde Sanctorum, is here extended to signifie not onely these before mencioned, but also all suche, as be called into this holy assemble and churche, and be sanctified in our sauiour Jesu Christ.

And as touching the Cõmunion, that is to say, the mutuall participation of these sayntes, ye must vnderstande, that lyke as all the partes and membres, which be liuing in the natural body of a man, do naturally communicate & ministere ethe to other the vse, commoditie, and benefite of all theyr forces, nutrimentes, & perfections (In so moche that it lieth not in the power of any man to say, that the meate, which he putteth into his owne mouth, shal

nourysshe one particular member of his body, and not an other, but that all and euery one particularly, shall receyue of the sayde nutriment, and of the vertue and benefite therof, more or lesse, according to the naturall disposition, portion, and place, whiche it hath within the same body): euen so, what so euer spirituall giftes or treasure is gyuen by god vnto any one membre of the holy church, although the same be gyuen particularly vnto one membre, and not vnto an other: Yet the fruite and merites therof, shall by reason of theyr abydyng togither in the vnitte of the catholyke churche, redounde vnto the common profyte, edifieng, and increace of all the other membres of the same catholyke churche. In so moche that there shall nede no mans auctoritie to dyspence and dystrybute the same, or to applye it vnto this membre or that, but eche membre shall be made participant of the sayde treasure, and shall haue and enioye the fruite and benefite of the same, in such quantitie and measure, as for the rate and proporcion of the faith and charite, whiche he hath in the same body, shall be expedient and necessary for hym to haue.

And hereby is notified and declared vnto vs, the vtilitie and profyte, whiche all the membres of the churthe do receyue, by the merites, suffrages, and prayers of the churche.

And for asmoch as the mooste blessed sacrament of the Aultare, wherin by the mighty operation of goddis worde, is really present in forme of

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breade, the naturall lyuynge body and bloudde of our sauiour and redemer IESV CHRIST, increaseth and worketh in them that worthyly receyue it, the communion and coniunction in body and soule of them to Christe, and Christe to them, with a mutuall contunction also in loue and charitie, of eche good man in Christe, to other: Therfore the sayde sacrament may worthyly be called the Communion of sayntes. And so the fyrste part of this article hath ben by good deuout and lerned men expounded, to signifie the sayde blessed sacrament of the Aultare, whiche we must beleue to be a real & effectual communion of al saintes, that is to say, of al men, whiche be called by the holy callynge of god, and therwith wyllyngly and obediently do knowledge and folowe the same.

In the seconde parte of this artycle, we be taught to beleue remission of synnes, which is one of the effectes and chiefe benefites of the moste blessed passion of Christe, head of the holy churche, whiche is called and assembled in his name, in which churche is applied the benefites of remission of synnes, by the worke of god in his sacramentes ministred in the same, as shall be hereafter declared in their place.

The resurrection of the body/ and the lyfe euerlastyng.

AT the daye of the generalle dome or iugement, whan Christ shal come(as in the seuenth article of this Crede is conteined) and syt to iudge both quicke and dead,almighty god shall stirre and raise vp agayne,the very flesshe and bodies of all men,women, and childzen, both good and bad,christened and hethen that euer liued here in this world,from the begynning of the same, and died before that day.And although the said flesshe and bodies were deade and buryed, yea and consumed, or by any meanes destroied, yet god shall of his infinite power make them all at that daye,hole and perfite again.And so euery man generally shal resume and take agayne the very selfe same bodye and flesshe,whiche he had whiles he lyued here on earthe, and so shall ryse from death,and liue again in the very selfe same bodye and soule, whyche he had before.

At whiche tyme man,being thus made perfite in coniunction of body and soule,shall at that daye appere before the hyghe iudge our sauiour IESV CHRIST, and there shall make an accompte of his workes and his dedes,suche as he dyd,good or euyll,while he lyued here in this worlde.And suche as haue ledde their lyues in obedience and obseruation

tion of goddis commandementes, and dye in true faith and charitie, shall than be perfitely sanctified purified, and deliuerid from all contagion of sinne, and from al corruption and mortalitie of the flesh, and shall be perpetually glorified, & receyue bothe in body and soule togither, euerlastyng lyfe.

Whiche lyfe euerlastyng, though it passeth all mens wittes, to expresse howe pleasant and toyfull it is, nor yet mans capacitie, can comprise and vnderstande the same, as sayncte Paule wytnesseth, saying: That which the eye hath not sene, nor the eare hath not herde, nor hath not entred into mannes hart, God hath ordeined for them that loue him. Yet holy scripture speketh of it, after our capacitie and intelligence, but farre vnder the worthynesse and excellencie therof. The prophet Esai saith: Euerlasting gladnes shall be ouer theyr heades, they shall haue ioy and gladnes, sorowe & waylyng shall forsake them. And sayncte John saythe, God that sytteth on his throne, shall dwell ouer them. They shall not hunger or thyrst any more, neither sonne, nor heate shal hurte them: for the lambe, that is in the myddes of the throne, shall feede them, and bryngе them to the fountayns of the water of lyfe: And god shal wipe away, al weping and teares from their etes, deathe shall endure no longer. There shall be no waylyng nor crienge, nor sorowe any more: Yea there is no toy or comfort, that can be wishid for, but it is there most plentifully. There is true glory where praise shall be without errour or flattery. There is true honour, whiche shalbe gyuen to none, oneles he be

i.Cor.ii.

Esa.xxxv

Apo.vii.

worthy. There is true peace, where no man shall be molested or greued, neyther by hym selfe, nor by others. There is true and pleasant felowshyp, where is the company of blessed angels, and the elect and chosen saintes of god. There is true and perfecte loue, that neuer shall fayle. For all the heauenly company, is lynked and fastened togyther, by the bonde of perfect charitie: wherby also they be vnited and knyt to almighty god euerlastingly.

Finally there is the true reward of al godlynesse, God hym selfe: The syghte and fruition of whom, is the ende and rewarde of all our belefe, and all our good workes, and of all those thynges, whyche were purchased for vs by CHRISTE, he shall be our facietie, our fulnesse, and desyre, he shalbe our lyfe, our helth, our glory, our honour, our peace, our euerlastynge reste and ioye: He is the ende of all our desyres, whome we shall see contynually, whom we shall loue moste feruently, whom we shall praise and magnify, world without ende.

¶ The sacrament of baptisme.

AS TOVCHING THE holy sacrament of Baptisme, it is to be noted: Fyrst that this sacrament was instituted and ordeyned by our sauyour IESV CHRISTE, in the newe testament, as it doth appere by Christis owne wordes vnto his apostles, where he sayethe: Go ye abrode throughout al the world, and preache the gospell vnto all people, and baptise them in the name of the father, of the sonne, and of the holy goste. Matth. xxviii.

Furthermore that the effecte and vertue of this sacrament, is forgyuenes of synne and grace of the holy goste, as is manifestly declared in the seconde chapiter of the actes of the apostles, where it is sayde: Do penance, and be baptised euery one of you, and ye shall haue forgyuenes of synne, and shall receyue the gyfte of the holy goste. Whyche effecte of grace and forgyuenesse of synne, this sacramente hath by vertue and force of the working of almighty god, accordyng to his promyse annexed and conioined vnto this sacrament, as is manifestly declared by the worde of Christe, saying: who so euer beleueth and is baptised, shall be saued. Whiche saying of our sauiour Christe, is to be vnderstande, of all suche persons, which die in the grace conferred and gyuen to them in baptisme, and do not finally fall from the same by synne. Marc. xvi.

Moreouer bycause all men be borne synners, through

throughe the transgression of our father Adam, in
Rom.v. whom (as the apostle sayethe) All haue synned, and can not be saued, without remission of their sinne, whiche is gyuen in baptisme, by the worckyng of the holy goste. Therfore the sacrament of baptisme is necessary for the attaynyng of saluation and euerlastyng lyfe, accordynge to the wordes of Christe, sayinge:
Iohn.iiii No man can entre into the kyngdome of god, excepte he be borne agayne of water and the holy goste. For whiche causes also it is offered, and perteyneth to all men, not onely such as haue the vse of reason, in whom the same duely receyued, taketh awaye and purgeth all kynde of synnes, both original and actuall, committed and done before theyr baptisme: but also it appertayneth and is offered vnto infantes, whiche bycause they be borne in original sinne, haue nede and ought to be christened: wherby they beyng offred in the faith of the churche, receiue forgyuenes of theyr synne, and suche grace of the holy goste, that yf they dye in the state of theyr infancy, they shall therby vndoubtedly be saued.

¶ And here we must knowe, that as touchyng orygynall synne in infantes, lyke as they take of theyr parentes, theyr orygynall and natural qualities: euen so they receyue from them original sinne, by whiche they are made the chyldren of the yre of god, and by the same haue a naturall inclination to synne, by lustes and desires, whiche in further age and tyme, sensibly moue and styrre them to wickednes. For although the parentes be neuer so cleane purged, and pardoned of theyr orygynall synne by bap-

baptisme, and grace gyuen in the same, yet neuertheles the chyldren of them begotten, be conceyued and borne in originall sinne. Example we may take of corne, whiche thoughe it be neuer soo cleane winowed and purged from the chaffe, yet if it be caste into the ground and sowen, the newe, whiche springeth of it, is full of chaffe agayne, vntyll it be also wynowed and clensed: So lykewyse the chyldren of chrysten men be full of the chaffe and corruption of originall sinne, vntyl that by baptisme, they be washed clensed and purged from the same, as their parentes were.

And where as we haue before shewed, that originall sinne is remitted and taken awaye, by baptisme, bothe in infantes and all other, whiche hauynge the vse of reason, duely receyue the same: Yet further we thynke good, to note a spectall vertue and efficacy of this sacrament of baptisme. whiche is: That al be it, there remayne in vs that be chrystened, a certayne infirmitie or inclination of synne called Concupiscence, whyche by lustes and desyres, moueth vs many tymes to synne and wyckednes, yet almighty god of his great mercye and goodnes, hath giuen vs such grace in this his holy sacramēt of baptisme, that such carnal and fleshly lustes and desyres, shal or can in no wise hurt vs, if we do not consent vnto theym. And by the same grace also conferred vnto vs in baptysme, we be made more strong and able, to resyst and withstand the sayde concupiscences and carnall desyres, than is an other man, whiche neuer was chrystened.

Farthermore for as moche as in these dayes, certaine heresies haue risen & sprõg vp, against the christenyng of infantes, It is to be noted, that (as the holy doctours of the church do testifie) the vniuersall consent of the churches in al places, & of all times, vsing & frequenting the christening of infantes, is a sufficient witnes & proofe, that this custome of the church in baptising of infantes, was vsed by Christis apostles them selfes, & by them giuẽ vnto the churche, and in the same hath ben alwaies continued euen vnto these dayes. And this custome and perpetuall vsage of the churche, euen from the beginning, is agreable with the saying of saint Paul

Ephe.v. Christ loued his church, & hath giuen hym selfe to the death for his churches sake, to sanctifie her & make her holy in clẽsing her by the foũtain of water in his word &c. So that no mã is, nor can be of this church, but he which is clẽsed by the sacramẽt of baptisme: Like as the texte before alledged, sheweth, where Christe

Ioan.iii. saith: who so euer is not born agayn of water and the holy gost, shall not entre into the kyngdom of heauen, wherfore seynge that out of the church, neither infantes, nor noo man elles can be saued, they muste nedes be christened and clensed by baptisme, and so incorporated into the churche. And as the infancye of the chyldren of the Hebrues, in the old testament did not let, but that they were made participante of the grace and benefite giuen in circumcision: Euen so in the new testamẽt, the infancy of chyldren doth not let, but that they may and ought to be baptised, and so receyue the graces and vertues of the same.

In

In this part alſo it is to be noted, that childꝛen oꝛ men ones baptiſed, ought neuer to be baptiſed againe. And all good chꝛyſten men ought and muſt repute and take al the Anabaptiſtes & the Pelagians opinions, whiche be contrary to the pꝛemiſſes, & euery other mans opiniõ, agreable vnto the ſaide Anabaptiſtes, oꝛ the Pelagiãs in that behalfe, foꝛ deteſtable hereſies, and vtterly to be condemned.

Moꝛeouer foꝛ bycauſe, as well this ſacrament of baptiſme, as all other ſacramentes inſtituted by Chꝛiſt, haue all their vertue, efficacy, and ſtrength by the woꝛd of god, which by his holy ſpirite, woꝛketh al the graces & vertues, which be giuen by the ſacramentes, to all thoſe that woꝛthely receiue the ſame: We muſt vnderſtand & knowe, that although he which doth miniſter the ſacrament, be of a ſynful & euyl conuerſation, yet the vertue and effecte of the ſacrament, is therby nothing diminiſhed oꝛ hurted neither in infantes, noꝛ yet in them, whiche beynge indued with the vſe of reaſon, come thervnto, truly contrite and penitẽt, of al their ſinnes done befoꝛe, beleuynge & confeſſing al the articles of the Crede, and hauyng a ſure fayth and truſte in the pꝛomiſes of god, of remiſſion of theyꝛ ſinnes, and purpoſyng euer after to liue a chꝛiſten lyfe.

Fynally this ſacramẽt of baptiſme, may wel be called a couenant betwene god and vs, wherby god teſtifieth that he foꝛ his ſonne Chꝛiſtis ſake, iuſtifieth vs, that is to ſay, foꝛgiueth vs our ſynnes, and indueth vs with his holy ſpirite, & giueth vs ſuche graces, that therby, we be made able to walke in the

wo:kes of iuſtyce o:deyned by god, to be exercyſed of vs in this p:eſent lyfe, to the glo:y and p:ayſe of god: And ſo perſeuering, to enioye the fruite of the lyfe euerlaſtynge. And we agayne vpon our parte, ought moſte diligently to remember and keepe the p:omiſe, that we in baptiſme haue made to almighty god, that is, to beleue only in him, onely to ſerue and obey hym, to fo:ſake all ſynne, and the wo:kes of Satan, to mo:tifie our affections of the fleſſhe, and to lyue after the ſpirite in a newe lyfe. Of whiche p:omiſe and couenant by vs made to god, ſaint Paule putteth vs in remembr:ance, ſaying: Rnowe ye not, that all we, whiche are baptiſed in Jeſu Chriſt, are baptiſed to dye with hym, fo: we be buried with hym, by baptiſme to die, that likewiſe as Chriſt was rayſed vp from deathe by the glo:y of his father: euen ſo we ſhulde walke in a newe lyfe. By the whiche wo:des ſaint Paule giueth vs to vnderſtand, that all we whiche be baptiſed in Chriſte, that is to ſaye, whiche by baptiſme are inco:po:ated into the myſtycall body of Chriſte, haue p:ofeſſed and bounde our ſelfe in baptiſme to dye from ſynne, and vtterly to abſteyne from the co:ruption of our olde ſynfull lyfe, and to walke and p:ocede in a newe lyfe of grace, and the ſpirite, into the whiche we are called by the wo:de of god, and by faythe and due receyuynge of this holy ſacrament, are b:ought and ſette into the ſame.

Rom. vi.

The



For the clere vnderstandyng of this sacrament, it is to be consydered, what penance is, & also what is the sacrament of penance.

Penance is an inwarde sorowe and gryefe of the harte, for the synnes by vs done and committed, and an hatrede and detestation of the same, with an earnest desyre, to be purged from them, and to recouer agayne the grace and fauour of god, by such meanes, and remedies, as god hath appoynted for the obteining therof, with a stedfast purpose and mynde, neuer to offende agayn. For he that saith, that he is sory for his offences committed agaynst the hyghe maiestie of god, and yet styll continueth, or intendeth to continue in the same, is no penitent person, but a dyssembler, or rather a derider of penance. And thus is penance commonly taken in the scrypture, as welle in the newe, as in the olde testament, And this penance is a thynge so necessary for mans saluatton, that without it, no man that offendeth god can be saued, or atteyne euerlastyng lyfe.

The sacrament of penance is proprely the absolution, pronounced by the preest, vpon such as be penttent for their synnes, and so do knowledge and shewe them selues to be. To the obteynynge of the whiche absolution or sacrament of penance, be requyred, contrition, confession, and satisfaction, as

wayes, and meanes expedient and necessarye to obteyne the sayde absolution. In all which ways and meanes, faith is necessarily requyred, as the groũd and foundation of all thynges, that are to be done, for to atteyne the benefite of the sacrament of penance. For who can haue tru penance, with hope to atteyn any grace of remission of sinne therby, onles he beleue stedfastly that god is, and that in the new testament by the mean of our sautour Jesu Chryst, & by the force of his passion, there is promise made to his church, to grant remission of sinnes, by his ministers, to suche as falling from the grace receiued in baptisme, do at his calling turne vnto him by penãce. And like as they, which were not baptised, being infantes, whan they come to the yeres of discretion, and desire baptisme, be taught fyrste to beleue in god, and to renounce the deuil & his workes, vpon which ground of faith, they desire baptisme, as a necessary sacrament for remission of synne: So euery man, before he entreth into the waies of fruitfull penance, must haue for a grounde and foundation, such a belefe, as wherby he hopeth and loketh by the sacrament of penance to atteine remission of all his synnes, whervnto we do come (as is afore sayde) by contrition, confession, and satisfaction.

Contrition is an inward sorow and griefe for synne, whiche euery true penitent, called by goddis grace, hath by knowlege of the word of god, wherupon, remembrynge his owne sinfull and vicious lyuynge, wherby he hath prouoked the hyghe indygnation and wrathe of god: and on the other syde,

consi-

considerynge, the dignitie and puritte of that estate wherunto he was called in baptisme, and his promyse made there to god, the manyfold benefites also, dayly receyued of god. Herebpon the sayd penitent, moued and stirred, with the great loue & goodnes of god, shewed before towardes him on the one partie, and his owne ingratitude or vnkyndnes towardes god on thother partie, conceiueth an ernest sorowe, for that he hath relinquished so louynge a lorde, and an hatefull displeasure, that he hath followed sinne, and therby so greuously offended god, of whom he was before called, to be in the state of a sonne, & inheritour with our sauiour Jesu Christ.

And thus beinge moued and troubled in spirite, and lamentynge the myserable state, whiche he is nowe in, by his owne defaut, is prycked and styred in his hart, accordynge to the teachynge of hys mother, holy churth, to repayre to suche a mynyster, as god hath ordeyned, to pronounce the sentence of remission of sinne. And knowing him to occupy that place, as deputed of god, doth prostrate him selfe to god, & there humbly procedeth to cõfession, wherin he calling to his remembrance, his synful lyfe past, doth knowlege to the priest, al such sinnes, in which his conscience telleth him, that he hath greuously offended the goodnes of god almighty, & the same, before the priest goddis ministrr, he declareth & bttereth with his mouthe, and so blameth, accuseth, and condemneth him selfe, for an vnkind prodigall sonne, to almighty god his father, for a naughtye seruaut, that knew by light of grace, the cõmande-

Luc. xv.
Luc, xii.

ment

ment of his lorde Jeſu Chriſte, and dyd it not, was indued with many giftes of the holy goſte, and exercised them not. And ſo deteſtyng and abhorrynge ſynne, and deſyrous to be rayſed frome that eſtate, confeſſeth in humilitie, the cauſe of ſynne, to haue ben of hym ſelfe, by yelding to the concupiſcence of the fleſhe, the worlde, and the deuill. Wherfore he is gladde to ſubmytte hym ſelfe to ſuche diſcipline and wayes of reformation, as the prieſt hering his ſinnes & offences, ſhall by his diſcretion and wiſedome, accordyng to the worde of god, thynk conuenient. Whiche humble ſubmiſſion to the goſtly father, with conſent and agrement to receyue the ſayd diſcipline, is a parte of ſatiſfaction, whiche is the thirde waye or meane to the ſacrament of penance, as is before reherſed,

And this ſatisfaction declareth a deſire to pleſe and content god his father, for the vnkyndnes towardes hym, in fallynge from the eſtate of grace, wherein he was called to be his ſonne, and inheritour of heauen, vnto the myſerable conditton of ſynne, wherby he hath made hym ſelfe mooſte vyle bondman vnto the deuyll.

But here ye muſt vnderſtand, that the ſatisfaction (whiche is here ſpoken of) is not ſo to be taken, as though the penitent ſynner coulde worthyly merite or deſerue remiſſion of ſinnes, by any pein or punyſhement to be by him ſuffered, or to make to god any iuſt or full recompence, equiualent to the ſynne, that he hath commytted agaynſt him, and ſo to ſatiſfie, which he can neuer do. For that ſatiſfaction

ction, hath onely our sauiour Christe wrought, in his glorious passion. But to satisfie (as here is mēt by satisfaction) is to please god with an hūble lowly harte, redy to bring forth the fruites of penance, & to bryng them forth in dede, as in almes, prayer, and fastyng, with all suche meanes as maye serue for the cutting away of the occasion of sinne, as the minister shall thinke good, accordyng to the worde of god, and with suche weppyng, lamenting, & wayling, as do burst out of the hart with a ful purpose to leade a newe life, and therwith to forgiue al men theyr trespaces, to restore to all men, that he hath vniustly taken or reteyned from them, to recōpence all hurtes and iniuries done by him, accordyng to his abilitie and power, and as he may not onely to wyll, but also to do thus, to his neighbour in dede, wherin the neighbour ought to be satisfied.

And hereby appereth, howe god estemeth satisfaction, both to him self, and to the neyghbour, after the wyll and power, and not after the equiualence of that which is done. For to god no man can so satisfie for sinne. And Christ therfore hath satisfied for all, by vertue whereof, our satisfaction is accepted and allowed of god, who of his infinite goodnes, and for Christis sake, is satisfyed, that is to say, pleased with that littell we do.

Wherupon after this contrition had in harte, confession made with mouth, and satisfaction shewed and promised, the penitēt may desire to here of the minister, the comfortable wordes of remission of sinnes. And the minister therupon, accordyng to

Christes gospell, pronounce the sentence of absolu-
tion, vnto the whiche absolution, the penitent must
gyue credence, and belue with a perfite fayth, that
his sinnes be now forgiuen frely, by the merites of
Christis passion, to the whiche forgiuenes, he hath
recourse by the sacrament of penaunce, as he had at
the fyrst entry vnto Christes religion by the sacra-
ment of Baptisme.

It is also to be noted, that confessiō to the priest
is in the church profitably commaunded to be vsed
and frequented, for many other good causes, & spe-
cially for this cause, that they whiche by custome be
drowned in sinne, & se not the abhomination and fil-
thines therof, ne remēbre the goodnes of god, and
want therfore contrition, may by a good gostly fa-
ther be stirred and moued, to detest & lament their
sinne, by declaring vnto thē the word of god in such
scriptures, as serue for that purpose, in suche wyse,
that not only contrition shal arise in the hart, to the
pleasure of god, but also satisfaction ensue, wher-
with goddis merciful goodnes shalbe cōtented. So
that the wordes of absolutiō may be effectually pro
noūced to the penitent, of the remissiō of his sinnes.

Finally it is to be remembred, that not withstā-
dinge this waye before discribed, is the ordynary
meane, for penytente synners, to obtein remission of
sinnes, & to be reconciled to the fauour of god, yet
in case there lacke a minister, to pronounce the word-
des of absolution, or in tyme of necessitie, whan a
sinner hath not sufficient leysure or opportunitie to
do the workes of penance before declared, if he tru-
ly re-

ly repent him of his sinful life, and with al his hart, purpose thrugh goddis grace, to change & amend the same, he shal vndoubtidly haue pardō and forgiuenes of all his misdoinges. For as sainte Cyprian saith: Euen in the houre of death, whan the soule is redy to departe out of the body, the greate mercyful goodnes of god despiseth not penance: In so moch that than, neither the greatnes of sinne nor the shortnes of tyme, nor yet the enormitie of life, excludeth from the mercy of god, if there be true contrition, and an vnfayned chaunge of the harte, from sinnefull conuersation. The theefe that hanged vppon the crosse, asked mercy with a contrite harte, and forthwith was made a citezen of Paradise, and wher as he deserued cōdemnation and punishement, this contrite hart, changed his pain into martyrdome, and his bloud into baptisme. Yet not withstanding, no man ought vpō hope of goddis mercy, stil to continue in sinful liuing. Like as no man wold be sicke in his body, vpon hope to recouer helth. For such as wyll not forsake theyr wyckednes, and yet thynke that god wyl forgyue them, be oftentime so preuented with the iuste plage of god, that neither they haue time to cōuert, nor grace to receyue the benefyte of forgyuenesse. Therfore scrypture saith: Slacke not to conuerte and tourne to god. And linger not from day to day. For his angre wyl come sodeinly, & in the time of vengeance, he will distroy the. Wherfore imbracynge the mercy of god on the one side, and fearynge the Justyce of god, on the other syde: Let vs at no time, neither

desspayre of forgyuenes of our synnes, nor yet presumptuously remaine still in our sinnes, knowinge that the iustice of god, will straightly exact and requyre the debtes of all men, which be not pardoned through his clemency and mercy.

The sacrament of the Aultare.

THe sacrament of the Aultare was institute by our sauiour Christ, the night afore he sufferd his passiō, where he sitting at supper with his apostels, after he had eaten of the paschall lambe, according to the ordinance of the lawe of Moyses, and wyllinge all such sacrifices, and sacramentes of the olde testament to ceasse, and declaringe, that they were but shadowes and signes, to
Rom.x. signifie hym, who (as saint Paule saith) is thende & perfection of the lawe, did than institute and ordeyne, this most high & principall sacrament of the new testament. Wherin is verely expressed, and presented the most excedyng & inexplicable loue of our sauiour Jesu Christ, towardes vs, his church, with whom it hath pleased him to leaue for our nourishmēt, strength and cōfort, so precious and glorioufe a sacrament. Which among all the sacramentes, is of incomparable dignitte and vertue, for as moch as in the other sacramentes, the outwarde kinde of the thing, which is vsed in them, remayneth still in the own nature and substance, vnchanged: But in this moste highe sacrament of the aultare, the creatures,

tures, whiche be taken to the vse therof, as bread & wine, do not remaine still in theyr owne substance, but by the vertue of Christis word in the consecration, be chaunged and turned, to the very substāce of the body and bloud of our sauiour Jesu Christe. So that although there appere the fourm of bread and wine, after the consecration, as did before, and to the outwarde senses nothynge semeth to be changed, yet must we, forsakinge & renouncing the persuasion of our senses in this behalfe, giue our assēt onely to fayth, and to the playne worde of Christe, whiche affirmeth that substance there offered, exhibited and receiuid, to be the very precious body and bloud of our lorde, as it is playnely wrytten by the Euangelistes, and also by saint Paule. where they entreating of the institution of this sacramēt, shew how our sauiour Christ, sitting at his laste supper, with his apostels, toke bread, & blessed it, and brake it, and gaue it to his disciples, and said: Take ye & eate. This is my body: And also whan he gaue the cup, he said: This is my bloud of the newe testament, whiche shalbe shed for many, for the remission of sinnes. Mat. xxvi. Mar. xiiii. Luc. xxii. i. Cor. xi.

By these wordes it is plaine and euident, to all them, whiche with meke, humble, and sincere hart, wyll beleue Christes wordes, and be obediente vnto faith, that in the sacrament, the thynges that be therin, be the very body & bloud of Christe, in very substance. whiche thing, who so euer wyll deny, he denieth the very open and plaine wordes of Christ, which can not be but true: for he is truth it selfe, and can not lye. Wherfore in this most high mystery, no

mā ought to reaſon ouer farre, noꝛ go about to com paſſe the wyll and woꝛke of god, by his weake ſenſe and imagination: But we muſte with our further ſerching, giue firme aſſent and credence, vnto Chꝛiſtis almighty woꝛde, by the whiche heauen & earth were made, & not trouble our wittes, in labouring to compꝛehend the power and might of god, but rather ſtedfaſtly giuing faith to his woꝛd) apply our hole will and affection, to atteine the fruit and pꝛofite of this moſt holy ſacrament, towardes our ſaluation, accoꝛdyng to thentent of Chꝛiſtis inſtitution: Who, of his inestimable mercy & loue towardes vs, willing that we ſhuld haue perfit hope, ſtrēgth, comfoꝛte and ioy in him, and that we ſhuld haue cōtinuall remembꝛance, of his moſt dere charitie, ſhewed towardes vs, in his death and paſſion, dyd inſtitute this ſacrament, as a permanent memoꝛial of his mercy, and the wonderful woꝛke of our redemption, & a perpetual fode & nouriſhment foꝛ our ſpiritual ſuſtentation, in this dangerous paſſage and trauaile of this wꝛetched life. It is therfoꝛe neceſſary, that in the vſyng, receiuing, & beholdyng of this ſacramēt, we haue harty remēbꝛance, of our moſt louing & dere ſauiour Jeſu Chꝛyſt, ꝑ is to ſay, that we thinke effectuouſly of his moſt bitter paſſiō, whiche he being ꝑ loꝛd of gloꝛy, ſuffred foꝛ vs. And to bewaile our ſynnes, which were cauſe of ꝑſaide death & paſſion, callinge mekely foꝛ grace & the mercy of god, which moſt abundantly is obteined, by the vertue & merite of the ſame paſſion. And thinking that our loꝛd, which gaue him ſelf in that maner foꝛ vs,

wyll

wyll not forsake vs, or caste vs awaye, but forgyue vs, if we truely repent and wyll amende, & become faithfull seruauntes to him, whiche so derely hath bought vs, & payed for vs, neither golde ne yet siluer, as sainte Peter saith, But his owne precious bloud. Wherfore, seinge we be so bought, we muste knowe, that we be not our owne, that is to say, we may not be at the liberty & wildnes of our owne flesshe, nor we may not be seruauntes to the worlde, nor the deuil: but we must be seruauntes to our lord, & maister Jesu Christ, in all obedience vnto right wisenes, & godlines, according to his wil & cõmandementes. i. Pet. i.

Therfore when so euer we shall receyue or vse this holy sacrament, we must take hede, and haue reuerence to the maiestie therof, and beware that we come not vnworthily therunto. For as saint Paule sayth: He that eateth of that heuenly fode, or drinketh of the cuppe of our lord vnworthely, that is to say, without due reuerence, fayth, repentance, charitie, & the feare of god, he eateth & drinketh his owne dãnation, bycause he putteth no difference, betwene the body of our lord and other meates. And further truly, sense christen men ought to haue remembrãce of god, whensoeuer they go, to they? bodely meate or drinke, & receiue it not without thankes giuing vnto god (as sainte Paule saith) whether ye eate or drink, or whatsoeuer ye do, do it in the name of our lord Jesu Christ. How moch more ought all christen men (whan they come to be fed at the table of our lorde, and to receyue this blessed and glorious sacrament) to haue special & entier deuotion, with most thãcke- i. Cor. xi. i. Cor. x.

full

full remembrance to god, for his goodnes, declared towardes vs, in the benefite of our redemptiō. And therfore emonges other names, this ſacrament is called Euchariſtia, that is to ſaye, the ſacramente of thankes and bleſſynge. For as moche, as it ſetteth before vs, and doth exhibite vnto vs, the very price of our redemption, and ſaluation, which is the body of our lorde that ſuffred and dyed for vs.

Furthermore here is to be noted, as touching the receiuing of this ſacrament, that although our ſauiour Jeſus Chriſt, at the firſt inſtitution therof, in his ſupper, dyd miniſtre it vnto his diſciples thā preſent, vnder both the kindes of bread & wine: Yet that faſcion & maner of miniſtring is not ſo neceſſary to the receyuer, excepte it be to the prieſt whan he conſecrateth, that without the due obſeruation of that waye, man mighte not receyue that bleſſed ſacrament, to his ſaluation. For the benefite or hurt that cometh to a chriſten man, by receyuing of this ſacrament, ſtādeth not in the faſcion or maner of receiuing of it, vnder one or bothe kindes, but in the worthy or vnworthy receiuing of the ſame. For he ꝙ receyueth this ſacrament worthely, vnder the one kind, as vnder the fourme of bread onely, receiueth the holy body and bloud of Chriſte, & as many and great benefites of Chriſt, as he that receyueth it in both kindes. And therfore if any man ſhuld teache, that the lay people (which by the ordinance & auncient cuſtome of the catholike church haue vſed to receyue this holy ſacrament in fourme of bread only) be ſeduced, and ſo cauſe them to thinke, that the hole

body

body and bloudde of Chriſte were not comprehended in that only forme of breade, as well as in both the kyndes, this doctrine oughte vtterly to be refuſed and abiected, as a peſtiferous and a dyuelyſhe ſchole. For ſurely ſcripture teacheth the contrarye. And alſo naturall reaſon, although it can not comprehende the hole myſterye of this ſacrament, yet herein it teacheth vs agreably with ſcripture, that the lyuely body can not be without bloudde, and ſo men ought to be ledde from that fonde opinyon (if any ſuche be) bothe by that faythe and credite they owe to ſcripture, and in this poynt alſo by natural reaſon. Wherfore chriſten men ought not to grudge at this fourme and maner of receyuynge of this ſacrament vnder one kynde, vſed and allowed by the catholyke churche, bothe to auoyde that errour afore reherſed, and alſo for many other weighty conſiderations, concerninge both the honor of the ſacrament, & the libertie and cõmoditie of the hole churche. And not only lay men, but alſo prieſtes (ſauing whan they cõſecrate) vſe to receiue this ſacrament none otherwyſe. Let chriſten men therfore, humbly apply them ſelfe, to put all erronious fantaſies (yf any ſuch ariſe) cleane out of their hartes, and ſatiſfy theym ſelues with this, that whan they receyue this ſacrament worthely, thoughe it be but in one kynde, they loſe no parte of the profite and benefite, promyſed by vertue of the ſayde ſacrament.

Wherfore conſydering (as is afore reherſed) the dignitie and excellency of this ſacrament, we ought with all humblenes of harte and deuotion, to pre-

pare our ſelues, that we (vſynge accordyngely the ſame) maye be partakers of ſuche fruite and grace, as vndoubtedly is offered and gyuen to all ſuche, as in due maner receyue this ſacrament. For they that ſo do, be made one with Chryſte, and dwelle in hym, and he in them, as he ſaith in the. vi. chapiter of ſaint Johns goſpell, where he ſpeaketh alſo of this ſacrament: This is the breade, whiche deſcended from heauen, that who ſo euer eateth therof ſhuld not dye, I am the liuely bread, which haue deſcende from heauen, if any ſhall eate of this bread, he ſhall lyue euerlaſtingly. And than he declaryng hym ſelfe, what he meaneth by the breade, sayethe, as incontinently followeth: And the breade, whiche I ſhall giue, is my fleſhe, whiche I ſhall giue for the lyfe of the worlde.

Whiche wordes be moſte comfortable, for the perfyte confirmation and eſtabliſhment, of our fayth in this ſacrament: For as moche as they bothe certifie vs, that his very fleſhe, bloudde, and body, is that meate, whiche we receyue in the ſacrament, and that alſo it preſerueth from deathe, and conferreth lyfe to all, whiche duely receyue it. For ſeynge it is the very body of our ſauiour Chriſt, whiche is vnited and knytte to his godhead in one perſone, and by reaſon therof, hath the very vertue and ſubſtãce of lyfe in it, it muſt nedes conſequently, by the moſt holy and bleſſed participation of the ſame, giue and cõmunicate lyfe alſo to them, that worthyly receiue it: And it endueth them with grace, ſtrength, & vertue, againſt al temptation, ſinne, and death, & dothe moch eaſe, and relieue all the troubles diſeaſes and infir-

infirmities of theyr soule. For seynge the woman, Mark. ix.
which was diseased with the fluxe of bloud (as it is
written in the gospel) was healed, by touchyng the
hemme of the garment of Christ, through the ver-
tue whiche came from hym: Howe moche more shal
they fynde remedy of the sickenes & malady of their
soule, whiche with due reuerence and fayth receyue
and eate the blessed body of Christe, and so be made
lyuely temples of hym, dwellynge in theym, yea
made as one flesshe and body with him: For this he-
uenly meate is not tourned into our substaunce, as
other corporall meate is, but by the godly operati-
on therof, we be tourned towardes the nature of it,
that is to say, of earthely, corruptible, and synfull,
we be made heauenly, spiritual, and strong agaynst
synne, and all wyckednes.

And further it is to be remembred, that as in
the receyuynge of this sacrament, we haue most en-
tier communion with Christe: so be we also ioyned
by the same, in most perfite vnitie with his church,
and all the members therof. And for that cause a-
mōges other, this sacrament was instituted of our
sauiour Christe, in the fourme of breade, to sygny-
fie the vnitie, concorde, and charitie, that is be-
tweene Christe our heade, and his mystycall body
the churche, and euery part and member therof one
with an other. For as bread is made of many grai-
nes or cornes, whiche all make but one loofe, soo
shuld all true christen people, beyng many in num
ber, yet be all one in faith and charitie, as sayne
Paule sayth, we be one breadde and one bodye, all i. Cor. x.

that be partakers of one breade, that is of this blessed sacrament.

Fynally it is to be noted, that although Christ at the fyrste institution of this sacrament, dyd consecrate and giue it to his disciples, at supper, after they had eaten the paschal lambe, partly to declare that the sacramentes and sacrifices of the old lawe, shuld from thensforth ceasse and take an ende, and partly, that by this sacrament, being the last thing that he nexte before his deathe, lefte vnto his disciples, the remembrance of him shuld be the more depely and effectuously imprinted in the hartis of them and of all other, that after shulde receyue the same: Yet (as saint Augustine saith) it was thought good to the apostles and the vniuersall churche, beynge moued with the holy goste, for the more honour of so high a sacrament, and for the more reuerence and deuout receyuynge therof, that it shulde alwayes be receyued of christen people, whā they be fastyng, and before they receiue any bodily sustenāce, except it be in case of syckenes or necessitie.

Wherfore considering the most excellent grace efficacy, and vertu of this sacrament, it were greatly to be wyshed and prayed for, that al christen people, had suche deuotion thervnto, that they wolde gladly dispose and prepare them selues, to the more often worthy receyuynge of the same. But seynge that in these laste dayes, Charitie is waxed colde, and synne doth abound (as Christ sayth in the gospell that it shulde) yet if christen men wyll auoide the great indignation of god, it shall be good for them

Mat. xxiiii

theym, whan so euer they receyue this sacrament them selues, or be presente, where it is ministred or vsed, as specyallye in the tyme of masse, to behaue them selfe reuerently, in pure deuotion and prayer, and not to talke or walke vp and down, or to offend their brethern, by any euyl example of vnreuerence to the saide sacramente: excepte they wyll declare theym selfe to haue smalle regarde to our sauioure CHRIST, there bodyly present, of whiche vnreuerence and contempt may ensue, not onely spirituall punyshementes of god, by withdrawynge his grace from suche vngodly persons, but also bodily and open scourge, as saint Paul sheweth to the Corinthians, That for the vnworthy entreatyng and vsynge of this sacramente, many amonges theym were weake, sycke, and dyed. 1. Cor. xi.

The sacrament of Matrimony.

AS touchynge the sacrament of matrimonye, and the institution therof, you shall vnderstande, that almighty god at the fyrste creation of man, considering of his infinite goodnesse and wysedome, howe necessary it was, to couple and conioyne man and woman togither in mariage, as well for theyr mutuall aide and comfort, and for the preseruation and contynuance of mankynde in lauful succession, as also that the same generation myghte after the falle of mã, be exercised perpetually vnto the worldes end,

without sinne and offence towardes god, did conioyne Adam and Eue togither in mariage. And thā instituted matrimony, and consecrated and blessed it by his holy word, as appereth in the boke of Genesis, where is also described the vertue and efficacye of the same, by these wordes folowyng:

Gen, ii. Nowe this bone is of my bones, and this flesshe is of my flesshe, and therfore the man shall leaue his father and mother, and adhere and cleaue vnto his wife, and they shalbe two in one flesshe and in one body.

By whyche wordes it is ment, that by the vertue & efficacy of matrimony, rightfully, and by the auctorite of god contracted, the man and woman, whiche were before two bodies, be nowe vnyted and made one body, durynge theyr liues, so that the husband hath no power of his owne body, to vse the same as hym lyst, and with whom hym lyketh, but it is his wyues, and with her onely he maye vse the acte of matrymonye. Nor the wyfe hath any power of her owne body, to vse it as her list, or with whom her liketh, but her body is her husbandes body, and with hym onely may she vse the acte of matrymony. And therfore the sayde two persones, so conioyned, maye not after be deuyded, for any affection to father or mother, or for any earthely thynge in the worlde, but eche muste adhere and cleaue to other, for as moche as they be nowe two persones in one flesshe and in one body.

Secondly howe that almighty god, allowing and approuing the sayd institution of matrymony, sanctifyed and blessed it with his holy word immediately after Noes fludde, sayinge vnto Noe, and his

his childzen in this wyse, Increase and be ye multi- Gen. ix.
plied, and replenishe the earth. This institution of matrimonye thus allowed by god, vnto Noe and his chyldzen, although it was a sufficient instruction vnto them, & al their posteritie, howe to vse the same in all puritie and clennes, to goddis pleasure and his contentation: Yet god consideryng the naturall inclination of man to malyce and synne, dyd afterwarde, further explycate and establysshe the same, by his other lawes wzytten, wherby god pzohibited, that any matrimony shulde be made in the degrees folowyng, that is to say.

No man shal marry with his mother, his grãdame, his great grandame, and so vpwarde: neyther may he marry with the wyfe of his father, his graundfather, oz his greate graundfather, and so vpward: neyther any man may marry with the syster of his father, oz of his mother, his graundfather, oz his grandmother, and so vpwarde: neyther maye any man marry with the wyfe of him, that is bzother to his father, his mother, his graundfather, his graundmother, and so vpwarde. And lyke wise euery woman is fozbidden to marry any man, within any degrees aboue reherſed. It is also further fozbydden, that any man shall marry with his sister, whether she be his hole sister, oz his half sister begoten in mariage, oz out of mariage: neither may he marry with his bzothers wyfe, noz with his wyues syster. Whyche lawes of pzohibition in maryage, althoughe they were not by expzesse wozdes of God, declared at the fyrste institution of

matri-

matrimonye, ne also whan the same was allowed after Noes flud, yet god dyd ingraue and imprint the same lawes in the hart of man, before they were writen by Moyses. And forasmoche as the naturall lyght and knowlege of man, was not onely by originall synne, obscured and blynded, but also in the most part of men, by the increace of synne and malyce, in longe continuaunce and proces of tyme almost perisshed and extincte. In so moche that they coulde not perceyue nor iudge, what thinges were of theyr owne nature nought and detestable in the syghte of god, ne yet howe farre the naturall honestie and reuerence, whiche we owe vnto suche persons as be nere of our kynne, or alliance vnto vs, was extended: God therfore wyllynge man to returne from darkenesse, commaunded his prophete Moyses, to promulgate and to declare by his word vnto the people of Israell, the sayde lawes of prohibition of matrimony in certayne degrees of consanguinitie and affinitie, as is before mencioned. In the declaration of the whiche lawes of prohibition, Moyses so tempred his wordes, that it maye euidently appere therby, that not onely the Iewes, but also all other the people of the worlde, were as moche and as streightly bounden, to the continual obseruation of the same lawes, as they were to the other morall lawes of the ten commandementes.

Thirdely, that the coniunction betwene man and woman in matrimony, dothe not onely signify and represent the perfite and indissoluble coniunction and vnion of the nature of god with the nature of man, whiche was fulfilled, whan the second

person

perſon in trinitie, deſcendyng from his father, dyd take vpon him the very forme and ſubſtance of our nature, and ſo theſe two natures were vnited and knyt togither in one perſone: but alſo therby is ſygnified and repreſented, the ſocietie and conunction in perfite and indiſſoluble loue and charitie betwene Chriſt and his church, that is to ſay, the congregation of al chriſten people. And this to be true ſaynt Paule hym ſelfe affirmeth in the fyrſt chapiter of the epiſtle vnto the Epheſians. In whiche place the apoſtle mynding to proue and perſuade, that all women, beyng maried, oughte to loue, to reuerence, to honour, to obeye, to be ſubiecte vnto theyr huſbandes in al thynges, euen as the churche is ſubiecte vnto Chriſte: and lykewiſe that all huſbandes oughte to be bounde to loue theyr wyues, euen as they loue theyr owne ſelfe and theyr owne bodies, and euen as Chriſte loueth the churche his eſpouſe: He bringeth in the fyrſt inſtitution of matrimonye, as it was ordeyned by god in Paradiſe, and alledgeth the wordes of god as they be before reherſed: vpon which wordes the apoſtle inferreth and ſaythe. This coniunction of man and woman togither in martage, wherby they are knitted, vnited, and made al one fleſhe and one body, Is the ſacrament, that is to ſaye, a myſtery and ſignification of that great and maruaylous coniunction, whiche is betwene Chriſte and his churche. For lyke as by vertue and efficacy of the fyrſt inſtitution of matrimony, the huſbande and the wyfe be made to be but one body, wherof the huſbād is hed: Euen ſo Chriſt

doth knytte and vnite, conglutinate and make his churche to be one body with hym, whereof he is the very head. By the whiche wordes of saint Paule, it appereth not onely what is the vertue and efficacy of matrimony, in the vnitinge and incorporatynge of two bodies in one, but also that it dothe signifye this other coniūction, which is betwene Christ and his churche. And that this coniunction betweene Christ and the churche, is the very selfe thyng, whiche is signified and representyd by the other coniunction of man and woman in martage. For thoughe saint Paule vsed in this place, other argumentes & persuasions, taken of the lawe of nature, to enduce maried psons, the one to loue the other, saying that men naturally do loue and nourisshe their owne bodies and their owne flesshe: Yet he vseth this as a reason of great efficacye, to perswade his purpose, that is to say, that all husbandes and wiues ought so to vse them selues, the one to the other, that their matrimony and all theyr workes and affections in the same, myght and shulde corresponde, and be cōformable and lyke vnto that most holy thing, whiche is sygnifyed and representyd thereby, that is to say, vnto that spirituall coniunction, whiche is betwene Christ and his espouse the churche. And that therfore especially, the man ought and is bounde to loue his wyfe, and the wyfe to loue and obeye her husbande in all thynges, lest by doinge the contrary, they shuld make their matrimony vnlyke to the thyng that is signified therby.

And thus was matrimony not onely instituted by

by god, ſanctified by his woꝛd, and dignified by his lawes, euen from the begynning of the woꝛld: But alſo Chꝛiſt him ſelfe did accept, appꝛoue, and allow the ſame in the newe teſtament, aſwel by his woꝛde, as alſo by his ſundꝛy woꝛkes and dedes teſtifienge the ſame: In ſo moch that he being inuited to a certain mariage, made in Cana a towne of Galile, did Ioan. ii.
vouchesafe, not onely to come thither, & there to honour the ſaid mariage with his coꝛpoꝛall pꝛeſence, and with the pꝛeſence alſo of his bleſſid mother and his holy apoſtles: but there he began alſo, by tournyng of water into wyne, firſt to woꝛke myꝛacles, & to manyfeſte his gloꝛy vnto the woꝛlde. And afterwarde in one other place, whan the phariſees came Mat. xix.
vnto hym, & demanded, whether a man might laufully be diuoꝛced frome his wyfe foꝛ euery cauſe: Chꝛiſt putting the ſaid phariſees in remembꝛãce of the firſt inſtitution of matrimony ſayd vnto them: Haue you not red, how that god whiche created all thynges in the begynning, dyd alſo foꝛme and create man and woman, & ſaid theſe woꝛdes: Therfoꝛe the man ſhall leaue his father and mother, and ſhal adhere and cleaue vnto his wyfe, & they ſhalbe two in one fleſhe & one body: Wherfoꝛe vnderſtand you (ſaith he) that ſith man & woman conioyned in matrimony, be by goddis oꝛdinance but one fleſhe and one body, they ſhuld not afterward be ſeparated oꝛ diuoꝛced one frome the other. And vnderſtande you alſo, that it is not laufull foꝛ any man, to ſeparate and diuide thoſe perſons aſunder, whiche by goddis woꝛde and his will and powꝛer be conioyned to-

gither. And whan the pharisies replying therunto sayde: why than dyd Moyses commaunde vs, to make a lybell of diuorce, and so to departe and separate our selues from our wyues? Christe answered them and said. Moyses consyderyng the hardenes and obstinacy of your hartes, dyd permyt and suffer you so to do. Howe be it I say vnto you, that it was not so at the begynnyng, that is to saye, it is cleane contrary to the godly institution and naturall order of the lawes of matrimony, as it was instituted by god at the beginning, that any mā maried, shulde be diuorced from his lawful wyfe, and be set at lyberty to marry. And therfore I say agein vnto you, that who so euer doth forsake his laufull wyfe, oneles it be for adultery, commytted by her and mary an other, I say he commytteth adulterye in so doinge. And lykewise what woman soo euer doth forsake her lawfull husbande, and marryeth an other, she also committeth adultery and the man also that marryeth her, offendeth in lyke maner.

These wordes of Christe euidently declare his sentence in the approbation of the institution of matrimony, made at the beginning of the worlde, and that it is Christes wyll and commaundement, that the people of god shulde folowe and conforme their doinges vnto the lawes of matrimonye than made, & shuld obserue the same in such purity & santimony, as it was fyrst ordeined, without separatiō or diuorce, & that vnder the payne of damnation.

And here also is one thing specially to be noted, that in these wordes of Christe, (That, whiche god hath

bath conioined, man may not separate) is declared the infinite benignitie and goodnes of god towardes vs, in that he hathe not onely conioyned our fyrste progenitours Adam and Eue togither in mariage, wherby he gaue vnto vs the originall begynnynge of our procreation, but that he dothe also euer syth that tyme, continually assiste man and woman, and worketh with them in this coniunction of mariage, and is the very authour of all matrimonies, which be laufully made betwene man and woman. And therfore saint Paule saith: Honorabile coniugium in omnibus, & thorus immaculatus, that is to say, Matrimony is honorable in all, and the bedde vndefiled. Hebr. xiii.

An other thing also is to be noted, that not only the act and procreation, which els of it selfe were vnlawfull, is by this sacrament made lawfull: but also that the good bryngyng vp of children, borne in matrimony, is so well accepted of god, that vnto it as vnto other good workes, doone in faythe by grace, is promysed lyfe euerlastyng, accordynge to the wordes of saint Paule, where he saith: The woman was seduced and blynded by the serpent, and soo synned deadly, but she shalbe saued by procreation and bringyng forth of chyldren, if the same doo persеuere and continue in fayth and loue towardes god, and in holynes and temperance in their actes and dedes. And as this is spoken of the woman, so it is also verified in the man, doing his duety lykewyse, as is required of the woman. i. Tim. ii.

Fynally it is to be considered, how in matrimony be cõmended specially thre good thinges, al which

they that contracte matrimony, ought to remembre and regarde: Fyrſt of al, the thing it ſelfe, whiche is ſignified therby, whiche as is ſayde before, is the hygh, the myghty, and incomprehenſible worke of god, in the coniunction of Chriſte and the churche together, wrought by hym to our ſingular benefite and euerlaſtynge ſaluacion. And that therfore the man & wyfe ought to lyue together in perfite vnitie and concorde, & to loue eche other as their owne bodies, and to vſe the ſame in all cleanneſſe, puritie, and honour, euen as Chriſte him ſelfe loued his eſpouſe the churche, and ſuffered all afflictions and paynes, to make her glorious and voyde from all maner of ſpotte or wrynkle of vncleanneſſe. which matter ſaynt Paule moſte godly declareth in his epiſtle to the Theſſalonitās, where he writeth in this maner. I pray you brethern, and inſtantely deſyre you, for our lorde Jeſu Chriſtis ſake, that lyke as ye haue herde heretofore of vs, howe and in what maner, you ſhuld go forwarde, & pleaſe god, ſo ye do procede in the ſame, and that after ſuche ſorte and maner, that you may continually profitte and encreace therin. You remembre, I doubte not, what preceptes and commandementes I haue giuen vnto you in tymes paſt, in the name of our lorde IESV CHRIST: And now in lyke maner, & in his name alſo, I ſay againe vnto you, that the wylle and cōmaundement of god is, that you ſhoulde ſanctify, your ſelfes, that is to ſaye, that you ſhuld abſteyn from all maner of fornication, and that euery one of you ſhulde vſe and keepe the veſſelle of his bodye

Ephe. v.

1. The. iiii.

dye, in holynesse and honour, and not in despyte of carnall concupiscence, lyke as the Gentyles doo, which knowe not god, and that no man shuld craftyly compas and circumuent his brother, to obteine his flesshely lustes: For almighty god taketh vengeance vpon all suche people, as do commytte any of those thinges. Know you also, that god hath not called vs to vncleannes and fylthynes of lyfe, but vnto holynes and sanctimony. And therfore I do exhorte you all, and in the name of god commaunde you, to eschue all fornication and adultery, all vncleannesse and carnall concupiscence, all fylthynes and vnpure lyuynge in flesshely lustes of the body. And I saye further, that who so euer despyseth and breaketh these my commandementes, dothe not despise me, but despiseth god: For they be his commaundementes, whose spirite ye haue receyued.

The seconde good thyng, which ought to be remembred in the sayd sacrament, is the faith and mutuall promyse, made betwene the husbande and the wyfe, conioyned in lauful matrimony, wherby and by the vertue of the sayde sacrament, the persons so laufully conioyned, be bound eche one to kepe promyse with the other, accordyng to such trust and cōfydence, as eche had in the other, and expressed by wordes in the same contracte, whiche promyse god dyd assiste and ratifie, and is now partie therunto: so that the breach of that promyse and faith, is now a high and displeasant offence vnto almighty god, lyke as the obseruation and keping therof, is in the syght of god, pleasant, acceptable, and meritorious

and

and the knotte alſo and bonde of matrimony, contracted betwene the ſayde perſons, is made therby to be indiſſoluble: Trouthe it is, that yf in any mariage, it may appere, and be duly proued, that there is ſuche inſufficient impediment, by the lawes of god, or by the lawes of the realme, that the ſame matrimony was at the beginning vnlauful, & of none effect, in that caſe, the churche may and ought, to diuorce the ſame perſons ſo vnlawfully contracted, & declare, that ſuche matrimony is vnlauful, and the bonde therof, to be of no ſtrengthe or efficacye, by-cauſe it was neuer good from the begynnyng. Not withſtandyng, in mariages laufully made, and according to the ordinance of matrimonye preſcribed by god and the lawes of euery realm, the bond therof can not be diſſolued, during the lyues of the parties, betwene whom ſuch matrimony is made.

The thirde good thynge to be conſidered and obſerued in matrimony, is the childe that cometh of maryage, and the good and vertuous education and bryngyng vp of the ſame. Wherunto all maried men & women ought to haue a ſpecial regard, and to folowe therin the example of Thoby, which taught his ſonne from his infancy, to loue & dread god, & to flee & abſteine from all maner of ſinne, for goddis ſake. For ſurely if the fathers and mothers be negligent in good bringing vp of theyr children in their youth, and ſuffer them to fal into folies and ſynne, in defaut of due correction and chaſtiſement of them for the ſame: no doubte they ſhal aunſwere vnto god for it, as it appereth by the greate ſtroke

Tobi. iiii.

and

punyshement of god, whan he dyd sodaynly strike Ely vnto death, bycause that he knowinge his chil-dren to do amisse, did not punyshe them therfore. i.Reg.ii. & iiii.

And therfore let all parentes employ theyr diligence and busy cure, to educate and instructe their children, by al meanes in vertue & goodnes, & to restrain them from vices, by cõuenient discipline and castigation, according to the saying of the wise mã: Withdraw not thy iust discipline frõ thy child, for if thou do so, he wyll fall into sundry inconueniences, and so finally shalbe lost & vndone. Wherfore spare not to chastise thy childe with the rodde, and so doing, thou shalt delyuer his soule from hell. And cõcerninge the childes duetie towardes the father, it shalbe declared hereafter in the commandementes. Pro. xxii.

The sacrament of Orders.

AS concernyng the sacrament of Orders, it is to be vnderstãd, that order is a gyft or grace of mynistration in Christis church, giuen of god to christen men, by the consecration & imposition of the bishops handes vpon them. and this sacrament was conferred and giuen at the begynning by the apostles, as it appereth in the epistle of saint Paule to Timothe, whom he had ordered and consecrate preiste, where he saythe thus: I do exhorte the, that thou do styre vp the grace of god, the whiche is gyuen the by the imposition of my handes. And in an other place he doth monish the same ii.Timo.i.

Timothe, and put hym in remẽbrance of the rome & miniſtery, that he was called vnto in theſe wordes:

1. Tim. iiii. Do not neglect the grace, whiche thou haſt in the, and the whiche is gyuen the through prophecy, and with impoſition of handes, by the authoritie of prieſthode. Wherby it appereth, that ſaint Paul did conſecrate and order prieſtes and biſchops by the impoſition of his handes. And as the apoſtels them ſelues, in the beginninge of the churche, dyd order prieſtes and byſhops: So they appointed and wylled the other byſhops, after them, to do the lyke, as ſaynt Paule manifeſtely ſheweth in his epiſtle to Tite, ſayinge thus: For this cauſe I leſte the at Crete, that thou ſhuldeſt ordeyne prieſtes in euery citie, accordyng as I haue appoynted the. And to Timothe he ſayth: Se that thou be not haſty, to put thy handes vpon any mã

1. Tim. v.

Tit. i.

And here is to be noted, that althoughe this forme before declared, is to be obſerued in gyuinge orders: yet there is no certain rule preſcribed or lymitted, by the word of god, for the nomination, election, preſentation, or appointing of any ſuch eccleſiaſticall myniſters: But the ſame is holy left vnto the poſitiue lawes and ordinances of euery chriſten region, prouyded and made, or to be made in that behalfe, with the aſſent of the prince and ruler. And as concernyng the office and duetie of the ſayde eccleſiaſticall myniſters, the ſame conſyſteth in true preachinge and teachyng the worde of god vnto the people, in diſpenſing and miniſtring the ſacramentes of Chriſte, in conſecratinge and offerynge the bleſſed body and bloud of Chriſte in the ſacramente

of

of the aultare, in losyng and assoylyng from synne, such persons as be sory and truely penitent for the same, and excommunicatyng such as be gyltie in manyfest crimes, and wyll not be reformed otherwyse, and fynally in prayying for the hole church of Christ, and specially for the flocke committed vnto them. And althoughe the office and myniſterye of prieſtes and byſhoppes, ſtande chiefly in theſe thinges before reherſed: yet neither they nor any of the, may exerciſe and execute any of the ſame offices, but with ſuch ſort & ſuch limitation as the ordynaces & lawes of euery chriſten realme, do pmpt and ſuffer.

And bycauſe it is not mete, that this ſo chargeable a cure, ſhulde be committed to euery man, that peraduenture, ambicioully wolde deſyre it: Therfore ſaynt Paule dothe diligently ſet out to his diſciples Timothe and Tite, the conuerſation, learnyng, conditions, and qualities of them that ſhuld be admitted to the myniſtery of prieſthode, writing in this maner: A biſhop or a prieſt ought to be blameleſſe, as the ſteward of god, not wylfull, not angry, no drunkarde, no fyghter, not gredy of fylthy lucre, but gyuen to hoſpitalitie, liberal, diſcrete, ſobre, rightuous, deuote, temperate, and continent, and ſuch one as holdeth the true worde of doctrine, that he may be able to exhorte with holſom lerning, and to reproue them that ſay againſt it. Thus we haue ſhortly touched firſte, the ordring of prieſtes and byſhoppes: Secondly, their myniſtery office and duetie, with the charge & cure belonging therunto, and finally the qualities and conditions required in the ſame.

1. Tim. iii. & Tit. i.

And for as moche as it is an olde heresie of the Donatistes, condemned in the general counselles, to thynke that the worde of god, and his sacramentes, shuld be of no efficacy, strength, or vertue, whā they be ministred by euyll men, it is to be remēbred, that according to the saying of saynt Gregory Nazianzene: Lyke as there is no differēce betwene the selfe same image or figure of any thyng imprinted with a sygnet of golde, and a sygnet made of yron, or of wodde, or any other viler mattier: euen so the worde of god, and the sacramentes of god mynystred by an euyll and noughty man, be of the selfe same bygour, strength, and efficacie, as whan they be mynystred by a man of excellent vertu and goodnes. The cause and reason whereof is, for that the priestes and byshops, although in the execution of their office and administration, they do vse and exercyse the power and auctorite of god, committed vnto theym: yet they be not the princypall causers, nor the sufficient, or of them selues the efficient causers or gyuers of grace, or of any other spirytuall gyfte, whyche procedeth and is gyuen of god, by his worde and his sacramentes. But god is the only principall, sufficient, and perfite cause of all the efficacy of his worde, and his sacramentes, and by his onely power, grace, and benefites it is, that we receyue the holy goste, and his gracis, by the office and administration of the sayd prieslis and bishoppes, and the sayde priestes and byshoppes be but onely as officers, to execute and minister with their handes and tongues, the outwarde and corporall

thynges

thynges, wherein god worketh and gyueth grace inwarde, accordynge to his pacte and couenaunt, made with and to his espouse, the church. And this also Chrisostome affirmeth the.lxxxb. homily vpon saynt Iohn, where he saith in this maner: What speake I of prestes, I say that neyther aungel nor archaungell can giue vs any of these thinges, whiche be gyuen vnto vs of god, but it is the father, the sonne, and the holy goste, whyche is the effectuall cause of all these thinges, the priest doth onely put to his handes, and his tongue. And in this poynt saynt Ambrose also agreeth, with the sayde sayinges of Chrisostome wryting thus. The preest layeth his handes vpon vs, but it is god, that gyueth the grace, the priest layeth vpon vs his belechyng handes, but god blesseth vs with his myghty hande. The byshoppe consecrateth an other byshoppe, but it is god that gyueth the worthynesse. Wherfore we must alwayes thynke and beleue, that the vertue and efficacie of the worde of god, and his sacramentes, consisteth and dependeth, in and vpon the commandement, ordinance, power, and auctoritie of god onely, and that neyther the merites or worthynes of the ministers, be they neuer of suche excellency, do gyue them theyr auctorite, strength, or efficacte, neyther yet the malyce, nor corrupte lyuynge of them, be it neuer so euyll, can frustrate or take away from the sayde worde or sacramentes, their said power, authorite, strength, or vertue.

Moreouer as touchynge the order of deacons we rede in the actes of the Apostles, that they were Act. vi.

ordered and instituted by the same apostelles, by prayer and imposition of theyr handes vpon them. And as for the qualities and vertuous conuersation, whiche be requyred in them, saynte Paule setteth them oute in his epistle to Tymothe, in these wordes: Deacons oughte to be chaste, not double tounged, no drunkardes, not gredy of fylthye lucre, hauynge the mystery of faythe in a pure conscience.

1. Tim. iii.

And theyr office in the primitiue churche, was partly in mynistrynge meate and drynke, and other necessaries, to poore people founde of the churche, partly also in mynistrynge to the bysshoppes and prestes, and in doinge theyr duetie in the churche. And of these two orders onely, that is to saye, prestes and deacons, scripture maketh expresse mencion, and howe they were conferred of the apostels by prayer and imposition of theyr handes. And to these two, the primitiue churche did adde & conioyn certain other inferiour and lower degrees, as subdeacons, accolites, exorcistes, with dyuerse other, of the whiche mention is made of, bothe of the most auncient wryters, that we haue in the churche of CHRIST, after the apostelles, and also in dyuerse olde counsayles, and namely in the fourthe counsayle of Aphrike, in whiche saynte Augustine was present, where as all the kyndes of orders, whiche were than in the churche, be rehersed, and also with what rites and ceremonies, they were cõferred and gyuen at that time. And thus by succession from the apostels tyme hath Order continued in the church, and hath euer bene called and counted for a sacrament

ment, as it may appere by dyuers other auncient writers, and specially by sayntꝰ Augustine, where he wryteth thus, speakynge bothe of the sacrament of baptysme, and of order: Eyther of them (sayth he) is a sacrament, and eyther of them is gyuen to men, by a certayn consecration, the one whan a mā is baptised, and the other, whan he is ordered, and therfore neyther of them both, may be iterate or repeted in the catholyke churche of Christe.

And where as we haue thus summaryly declared, what is the office and ministration, whiche in holy scriptures hath ben committed to bysshoppes and prestes, and in what thynges it consysteth, as is afore rehersed, leste peraduenture it myght be thoughte to some persones, that suche authorytyes, powers, and iurisdictions, as patriarches, prymates, archebysshoppes, and metropolitanes, now haue, or heretofore at any tyme haue had iustly and laufully ouer other bysshoppes, were gyuen theym by god in holy scripture. We thynke it expedyente and necessarye, that all men shoulde be aduertised and taught, that all suche laufull powers and authorytyes of any one bysshoppe ouer an other, were and be gyuen to them, by the consent, ordynaunce, and posytiue lawes of men onely, and not by any ordynaunce of god in holy scripture. And all other power and authorytie, whiche any bysshoppe hath vsed or exercysed ouer an other, whiche hathe not benne gyuen to hym by suche consente and ordynaunce of menne, (as is afore sayde) is in verye deede noo laufull power, but playne vsurpation

and

and tyrannye.

And therfore where as the byshoppe of Rome hath heretofore claymed & vsurped, to be head and gouernour of all prestes and byshops of the hole catholyke churche of Christ, by the lawes of god: It is euident, that the same power is vtterly fayned and vntrue, and was neyther gyuen to him by god in his holy scripture, nor alowed by the holy fathers in the auncient generall counsels, nor yet by the consent of the hole catholyke churche. For it is playne, that Christe neuer gaue vnto sayne Peter, or to any of the apostels, or theyr successours, any suche vniuersall authoritie ouer all the other. But he set them all indifferently, and in lyke power, dignitie, and authoritie, as it dothe euidently appere in all suche places, where any authoritie is gyuen to them by Christe. And also by sainte Paule, in his epistle to the Galathians, where he compareth him selfe to James, Peter, and John, whiche were the most notable emonge the apostles, affyrmyng hym selfe to be equall in authoritie with them. Gala. ii.

And as concernyng the most auncient and most famouse holy generall counsayles, it is eupdent, that they gaue the byshops of Rome, no suche authoritie, for in them be dyuerse actes and decrees, playnely testifieng the contrary.

As fyrst in the former counsayle of Nece, emong other, there is one decree, that the patriarches of Alexandria, & Antiochia, shuld haue like power ouer the countreys about those citees, as the byshoppes

of

of Rome, haue had ouer the coũtreis about Rome.

Also in the counsayle Mileuitane, in which coũ-sayle saynt Augustine was present, and subscribed to the same, it was decreed, that if any clerke of the countreys of Aphrike, wolde appeale out of Aphri-ca, vnto any bysshoppes beyonde the sea, that suche a one shulde be taken through out all the coũtreys of Aphrica, as a person excommunicate.

Moreouer in the generall counsayle Constan-tinopolitan the fyrste, it was lykewyse decreed, that euery cause and controuersy betwene any persons, shulde be determined within the prouinces, where the matters dyd lye, and that by the bysshops of the same prouinces. And also that no bysshops shuld ex-ercise any power out of his own dioces or prouince. And this was also the mynde of the holy doctour and martyr saint Cyprian, and of the other holye fathers of Aphrica, before the tyme of any generall counsayle.

And for the better and more playne and assured confirmation, that the bysshop of Rome hath no su-che vniuersall authoritie, neither by goddis lawe, ne yet by any ordinances of any ancient catholike counsail: It is to be considered that in the. vi. great counsaile Carthaginense, the bisshop of Rome sent his legates to that counsaile, to alledge and vendi-cate his vsurped primacy, and by title of the same, to defende and mainteyne the receyuyng of appeles made vnto hym of causes and controuersies com-menced in Aphrike, bycause the hole counsayle had

by theyr decree, prohibited & forbidden before, al ſuche appeles to any foreyn byſhop. In the entreting and debating of whiche matter, the biſhop of Rome for his title, alleged only a canon, made (as he pretended) in the firſt Nicene counſaile, The byſhops of Aphrica denieng any ſuch canon to be made. For triall wherof, meſſangers were ſent to the patriarches ſees of the orient, to make ſerche for the hole canons of that counſaile. And finally after long & diligent ſerche, whā the hole canons were brought forthe from thenſe, there was no ſuch canon emonges them, as the byſhop of Rome for his fayde title had alledged.

Wherupon two thynges are to be noted, as euident by the premiſſes. Firſte that the biſhoppe of Rome hath no ſuch primacy, nor any ſuch can challenge by any wordes in ſcripture: For than the biſhop of Rome wolde at that tyme by his legates haue alleged it, and the great multitude of ſo many fathers, as were aſſembled in that Aphrican counſaile (of whō ſaint Auguſtine was one) were ſo well & profoundly lerned in holy ſcripture, that no ſuche thing (if it were there) coulde haue ben hidde vnto them. And alſo they were ſoo good and vertuouſe, that if they had knowen it there, they than wolde haue made no acte before to the contrary, nor yet at that tyme, ſo erneſtly and extremely refuſed it.

The ſeconde thinge to be noted as euident by the premiſſes is, that the biſhops of Rome, haue no ſuche power giuen them by any auncient generall counſaile. For they at that tyme of this Aphricane coun-

counsayle, wold than haue alleged it, where in dede they alleged none, but a pretensed canon of the first Nicene counsaile, which after great triall & serche, as is afore saide, coulde neuer be founde in the autentikes. And that chapitre autentique, which of all the canons of that counsayle moste concerneth the bishop of Rome, maketh directly & playnly against the said pretensed vniuersall primacy, giuyng (as is saide before) to other patriarches, lyke and equal authoritie in theyr countreys, as bishops of Rome had and vsed than in the countreis about Rome.

Thirdly that the bishops of Rome had no suche vniuersall primacy gyuen vnto them by the cõmon consent of the hole catholik church, it well appereth in that ẏ dyuers patriarches & archebyshops haue of ancient tyme refused, to owe vnto them any such subiection, as they by colour of an vniuersal primacy chalenged & required ouer them. As the patriarches of Constantinople & other of the easte, & tharchebyshops of Rauenna, Millan, & such other. And also Agatho him selfe being bishop of Rome, longe after the .iiii. fyrst vniuersall counsayles, in his letters sent vnto the emperour, concerning a generall counsaile to be holden at Constantinople, playnely declareth and confesseth his primacy to extend only to the byshops of the weste & north parties: And that in suche wise, as it is euident, that at that tyme the bishops of Rome, neither by the wordis of scripture, nor by any decree of ancient generall cõsels, nor by the cõsent of the hole catholyke church, had any such vniuersal primacy, as he nowe requireth.

And yf the bysshops of Rome, wyll allege any later counsayles, for theyr pretensed vniuersall primacy, as the counsailes of Constance, Basill, and Florence: It is manyfest and open, that the counsailes of Basill and Constance were in the tyme of scismes, and they which were there deuided into factions, after the fauour of their princis, which princis were also deuided, some fauouring the one part of the scisme, some the other. And the great parte of the lerned men that were there, were of this later institute religious, and therfore obsequente to the pleasure and wyll of the bysshoppes of Rome, and brought vp onely in this later scolastiall doctrine, and lytell exercised or lerned in the holy scriptures, or in the olde auncient doctours and writers. And both of those counsayles were dyssolued and broken vp, without any perfit ende or conclusion. And sith that time, the canons pragmatical of these two caunsailes, be no where vsed, nor yet alleged, as to be of effecte, by the authoritie of those counsayles. And as to the counsayle Florentine, ouer and besides, that the greattest parte of lerned men there, were suche, as we spake of before, the consent also in this matter, of the Orientalles and Grecians, that were there, seemed to the hole countreyes that sent them, so farre bothe againste scripture, and general counsayles, and theyr auncient holy writers, that they forthwith shewed them selues soo moche discōtent with that consent of theyr ambassadours, that they then neyther wold receiue the determination, concernyng the vniuersall primacy of the bysshoppe

ſhop of Rome, neyther ſithe that tyme coulde be induced to agree to the ſame.

And thus by all thoſe thinges befoze reherſed, it plainly appereth, that the biſſhops of Rome, claiming this pꝛetenſed vniuerſall pꝛimacie, do yet not onely without any grounde of holy ſcripture, and without any conſent of the hole chatholike church, but alſo contrary to the determination and decrees of ſuche generall counſayles, as the biſſhoppes of Rome, theſe many hundzed yeres vnto this day, in theyꝛ creation do ſolemnely and exꝛeſſely pꝛofeſſe to kepe & obſerue. Foꝛ as it appereth by theyꝛ owne lawes and actes from tyme to tyme, euery byſſhop of Rome, whā he is created, doth openly & ſolemnely pꝛofeſſe, that he ſhall inuiolably obſerue & kepe all the canons of the firſt. viii. generall counſayles, amonge the whiche be the canons befoze reherſed, playnely repugnant and contrary to his ſayde pꝛetenſed vniuerſall pꝛimacy.

Fynally this beynge manifeſtly declared and pꝛoued, that the byſſhopps of Rome, hath not iuſtly and laufully any ſuch vniuerſall power ouer the byſſhoppes and clergy, al wyſe men may eaſily peꝛceyue and ſee, that they maye moche leſſe clayme to haue the hole monarchye of the woꝛlde, and ſuche authoꝛitie ouer all pꝛinces and kynges, that they may therby depoſe them from their realmes, dominions, and ſeignouries, and transferre and gyue the ſame vnto ſuch perſons, as them liketh: Where as the ſcripture dothe teache and commaunde the contrary, that is to ſaye: That all chriſten people,

as well prieſtis and biſchops, as all other, ſhulde be obedient vnto princes & poteſtates of the worlde. For the truth is, that god conſtituted and ordeined the authoritie of chriſten kynges and princes, to be the moſt high and ſupreme, aboue all other powers and officers in this worlde, in the regiment and gouernemēt of theyr people, and cōmitted vnto them, as vnto the chiefe heades of their cōmon welthes, the cure and ouerſight of al the people, which be in their realmes, and dominions, without any exception: And to them of right, and by goddis cōmandement, belongeth not only to prohibite vnlaufull violence, to correcte offendours by corporall death, or other puniſhment, to conſerue morall honeſty amonge theyr ſubiectes, accordynge to the lawes of theyr realmes, to defend iuſtice, & to procure the publike wele & cōmon peace & trāquillitie in outward & earthly thinges: But ſpecially and principally to defende the faith of Chriſt, and his religion, to conſerue and mainteyn the true doctrine of Chriſt, and all ſuch as be true preachers and ſetters forth therof, & to aboliſhe al abuſes, hereſies, and idolatries, and to puniſhe with corporall peines, ſuch as of malice be the occaſion of the ſame. And finally to ouerſee and cauſe that the ſayd byſhops & prieſtes, do execute their paſtorall office truely & faythfully, & ſpecially in thoſe pointes, which by Chriſt and his apoſtels, were giuen and committed vnto them, and in caſe they ſhall be negligent in any parte therof, or wold not diligently execute the ſame, to cauſe them to redoube and ſupply their lacke. And if they obſtinately

nately withstand theyr princes kynd monition, and wyll not amend theyr faultes, than and in such case, to put other in their roumes and places. And god hath also cõmaunded the said bishops & priestis, to obey with all humblenes & reuerence, both kynges and princis, and gouernours, and all theyr lawes, not beinge contrary to the lawes of god, what so euer they be, and that not only propter iram, but also propter cõscientiã, that is to say, not only for feare of punishment, but also for discharge of conscience, Wherby it appereth well, that this pretended monarchy of the bishop of Rome, is not founded vpon the gospell, but it is repungnant therunto.

And therfore it appertayneth to christen kynges and princis, for the discharge of theyr office, & dutie towarde god to endeuour them selues, to refourme and reduce the same agayne vnto the olde limittes and pristine estate, of that power, which was giuen to them by Christe, & vsed in the primitiue churche. For it is out of doubt, that Christis faith was than most firme and pure, & the scriptures of god, were than beste vnderstande, and vertue dyd than most abounde & excel. And therfore it must nedes folow, that the customes and ordynaunces than vsed and made, be more conforme and agreable vnto the true doctrine of Christ, and more conducynge vnto the edifieng and benefite of the churche of Christ, than any customes or lawes vsed or made by the bysshop of Rome, or any other addicted to that see and vsurped power, sith that tyme.

And therfore where as the kynges most royal

matesty

mateſtie, cõſiderung of his moſt excellent wyſdome, not only the notable decay of Chriſtis true and perfite religion, emonges vs, but alſo the intollerable thraldome, captiuite, and bondage, with the infynite dangers and preiudices, whiche we his ſubiectes continually ſuſteyned, by reaſon of that longe vſurped and abuſed power, whiche the byſſhops of Rome were wõt to exerciſe here in this realme: hath now of his moſt godly diſpoſition, and by the conſent of his nobles ſpirituall and tempozall, by auctozitie of the hole parliament determined, no longer to ſuffer the byſhop of Rome, to exercyſe any parte of his vſurped iuriſdiction here within this realme, but clerely to delyuer vs from the ſame, and reſtoze vs agayne vnto our libertie.

Surely we haue great cauſe, moſt ioyfully and thankfully to enbrace and accept the ſame, conſyderyng that therby no preiudice is done to goddis wozde oz his ozdinaunces. Foz as we haue ſhewed and declared befoze, it was by princes ſufferaunce onely, that the byſſhop of Rome, exercyſed any ſuche iuriſdiction within this realme, and not by the authozitie giuen vnto hym by Chriſte. And as foz the byſhop of Rome, he can not pretende hym ſelfe no moze to be greued oz iniuried therwith, than any of the kynges officers might wozthily thinke, that the kynges hyghnes ſhulde do him wzonge, in caſe he ſhulde vpon good cauſe, remoue hym from his roume and office, and committe it to an other. And as foz vs the kynges faythfull ſubiectes, we ſhall vndoubtedly receyue and haue thereby ſyngular welthe

welthe and commodyty, as well ſpiritually to the edifienge of our ſoules, as corporally to the increaſe of our ſubſtance and richeſſe. The which how moch it was impaired & decayed continually, from tyme to tyme, by the great exactions of the byſhoppes of Rome, and ſuche treaſures as wente yerely out of this realme to his coffers, for annates, annuities, and exemptions, pardons, and ſuche other vnlawfull exactions: we doubte not, but all men indued with any witte and zeale to the welthe of this oure countrey, do right well percepue and vnderſtande, and accordingly with harte and mind, wil not onely pray for the kinges highnes and his preſeruation, by whoſe occaſion this lyght came fyrſte vnto vs, but alſo firmely and conſtantly ſtycke to thoſe lawes, wherby we haue ſo moche eaſe of wrongfull exactiõs and abuſes, and alſo our prince and king now enioieth moſt rightfully his iuſt title, with reſtitution of his royall and imperiall dignitie and princely gouernance.

The ſacrament of Confirmation.

WE reade in holy ſcryptures how the apoſtels, in the beginning of the churche, althoughe they dyd certainly knowe and beleue, that al ſuche as had duely receyued the ſacrament of baptiſme, were by vertu and efficacie therof, perfitely regenerated in Chriſt, perfitely incorporated and made the very members

of his body, and had receyued full remiſſion of their ſinnes, and were indued with graces and giftes of the holy goſte, yet they went vnto the people, after they were baptiſed, and ſo by their prayer and impoſition of theyr handes vppon them, the holy goſte was giuen and conferred vnto them. And the ſayde people did ſpeake diuers languages, and prophecyed, wherby not onely they, whiche had receyued baptiſme and profeſſed Chriſt, were the better confirmed and eſtabliſhed in Chriſtis religion, & made more constant to confeſſe the ſame: But alſo other whiche were out of the churche, & infidels, myghte the ſoner be reduced, by ſuche gift and miracle from theyr errours, and be brought in to the righte beleke of Chriſt and his goſpel.

Wherupon the holy fathers of the primitiue church, taking occaſion, and founding themſelues vpon the ſayd actes and dedes of the apoſtles, and conſyderinge alſo, that ſuche as had onse receyued the giftes and benefites of the holy goſte, by the ſacrament of baptiſme, might and oftentimes dyd in dede, by temptation, frailtie, or otherwyſe by theyr owne ſinne and malice, loſe and fall from the ſame againe: did vſe and obſerue (as it hath ben hitherto by ſucceſſion of ages continued) that all chryſten people, ſhulde after theyr baptiſme, be preſented to theyr biſhops, to the intent that by theyr prayers, and impoſition of theyr handes vpon them, & conſigning of them with the holy Chriſme, they ſhulde be confirmed, that is to ſay, they ſhulde receyue ſuche gyftes of the holy goſte, as wherby they ſhuld

be ſo

be so corroborated, and establyshed in the gyftes & graces before receyued in baptisme, that they shuld not lightly fall agayne from the same: but shulde constantly reteyne them, and persseuere therin, and shulde also be made stronger and hardier, as wel to confesse boldly and manfully theyr faith, before all the persecutours of the same, and to resist and fight against theyr gostly ennemies, the worlde, the deuil, and the flesche: as also to beare the crosse of Christ, that is, to suffer and susteyne pacientlye al the afflictions and aduersities of this worlde, and fynally that they shuld atteyne encrease and abundance of vertues and graces of the holy gost.

And although men ought not to contemne this sacrament, but shuld present their children vnto the bishoppe, to receiue at his handes the sacrament of confirmation, yet it is not to be thought, that there is any suche necessitie of confirmation of infantes, but that they being baptised and dieng innocentes before they be confirmed, shall be assured to atteyne euerlastyng lyfe and saluation, by the effecte of the sacrament of baptisme receyued.

The sacrament of extreme Unction.



S touchyng extreme vnction, we must vnderstand, how according to scripture, and the rule and ordre prescribed by the holy apostle saint James, the catholike churche of Christ, hath obserued and mynistred,

stred this sacrament, to suche as haue required it in their sickenes and disease of body, to the intent that by the worckyng of god, in ministration therof, the sycke man throughe prayer of the preest the minister, and suche as assist him, myght be releued of his bodily disease, and also atteyne pardon and remission of his sinnes. For saint James saith: If any be syck emonge you, let him call for the priestis of the church, and let them pray ouer him, anointing hym with oyle, in the name of our lorde, and the prayer of faith, shall saue the sycke man, and if he be in synnes, they shall be forgiuen him.

By whiche wordes, lyke as the vse of the sacrament is confirmed and proued, so that the churche may well vse the same, with assurance, that god assisteth the ministration therof: So we must also remembre, that although helth of body, which here is prayed for, doth not always folow, yet we shuld not doubt, but god ordereth mans prayer therin, alwayes to the beste, as he dothe of his infinite goodnes, all other prayers that men make, who in dede knowe not what they shuld aske, ne what is best or most profitable for them. Wherfore, all be it we be taught to make all our prayers in a most certayne fayth, to atteyne our desires, according to the gene
Mat. vii. rall promise made by god throughe Christe: Aske and you shall receyue, whiche promise can not fayle, for goddes word can not be frustrate, but taketh euer effecte: Yet may we not trust our owne determination, and our iugement so precisely in our prayers and requestes, but committing our selues holy

to

to goddes gouernance, we oughte to take, esteme, and iudge, for the best, what so euer god shall ordre and dispose for vs, althoughe it be contrary to our prayer and desyre, whiche must euer haue direction and submission to goddes pleasure, who knoweth our necessities, and can and will dispose al thinges swetely and pleasantly, to the atteynyng of euerlastynge comforte, which all good men, chiefely desire and pray for. Sap. xiii.

And where as saint James speaketh of remission of synne, to be obteyned in this sacrament, in as moche as the remission of sinne, is a necessary petition to be made of and for all men, consideringe the frailtie of mannes nature, whiche continually synneth, and therfore continually is taught to saye: Dimitte nobis debita nostra, Lorde forgiue vs our trespaces: We ought assuredly to truste, that god worke kinge in the minystration of his sacrament, dothe by the prayer of the mynister, and of suche as assiste him, forgiue those sinnes of the sicke man, which by the frailnes of his nature, in sodayne motions and vehement agonies, he doth commyt and fall into. Mat. vi.

And yet we ought not therupon to conceyue a vaine false hope of the effect of this sacrament, that liuing in fylthy and abhominable sinne, and not caryng to be delyuered from it by true penance, we shuld by the ministration of extreme vnction, haue all our sinnes forgiuen: For this sacrament is ministred fruitfully, onely to those, that be membres of Christis churche, and suche as beyng fallen out of the state of grace by deadely synne, haue bene by

penaunce reſtoꝛed to the ſame, which men by this ſacrament, be ſtrengthned and comfoꝛted in theyꝛ agonye and fyght, againſt the deuil, who in the time of ſickenes and veration of the body, is very buſye to aſſaulte them.

And where it is called the extreme vnction, that is to ſaye, the laſt vnction, we muſte not ſo vnderſtande it, as though this ſacrament might neuer be mynyſtred but ones, that is to ſay, in extreme peril of death, whan men be without hope of lyfe: foꝛ it ſhuld rather be mynyſtred, in the entrie of ſickenes, and ſo oftener, whan ſo euer any greate and perylouſe ſickenes, and maladie ſhal come to any man. But the fathers of the church dyd call it by the ſaid name of extreme vnction, bycauſe it is the laſte, in the reſpect of the other vnctions, whiche be mynyſtred befoꝛe, in the other ſacramentes, of baptiſme, confirmation, & oꝛdꝛe, in whiche ſacramentes chꝛiſten men be alſo annoynted.

And foꝛ as moche, as the ſacrament of the aultare, (beinge duely receyued) is the very ſpirituall foode, and the very ſuſtentation, comfoꝛte, and pꝛeſeruation of all chꝛiſten men, in all dangerous paſſages and aduentures: therfoꝛe it is expedient, that the ſaid ſacrament of the aultare, ſhuld be receyued after this anoſlynge done, in the tyme of ſyckenes. Foꝛ ſurely the receyuing of the body of our ſauiour Jeſu Chꝛiſte, is the very conſummation, not onely of this, but alſo of all other ſacramentes.

The

The seuen sacramētes thus decla-
red, the vse and effecte of them dothe ma-
nifestely appere. For by baptisme we be
incorporated in to the body of Chystes
churche, obteyninge in that sacrament, remyssyon
of synne, and grace wherwith we be able to leade a
newe life.

By the sacrament of penance, they that be fal-
len into deadly sinne, may be restored vnto the state
of grace, receiued in baptisme, and so made againe
the liuely membres of Chystis mysticall body.

In the most blessed sacrament of the altare, is
the most precious body and bloud of our sautour &
redemer Jesu Chryst, bothe in fourme of bread and
wyne, by whom, for whom, and in whom, all sacra-
mentes take effecte, and therfore is this the moste
worthy sacrament, and of highest dignitie.

The sacrament of Matrimony is a necessa-
ry thyng for due generation of man, to goddis plea
sure, whiche althoughe it be honorable and accep-
table to god, and therfore the lawfull coniunction
of man and woman, is affyxed by god in this holy
sacrament, yet this estate is not commaunded as
necessary, to any particular man, but left at lyber-
tie to all men, sauinge priestes, and to other which
of their free libertie, by vowe aduysedly made, haue
chosen the state of continencie, who accordynge to
their free choyse, must frely and willyngly continue
in the same.

The sacrament of ordre, although it be not com
maunded

maunded to any particular man, as necessarye for the atteyning of euerlasting life: yet in the churche, whiche is the mysticall body of Christ, it hath a necessitie, to the entent that by ministers duely placed there maye be due spirituall fathers, for spirituall generation. So that both the estates of matrimony and order, be for the hole churche necessary, but yet not so necessaryly commaunded to any particular man.

The other two sacramentes of confirmation and extreme vnction, although they be not of such necessitie, but that without them men may be saued, yet for as moche as in the ministration of them, if they be worthely taken, men receiue more abundantly goostly strength, ayde, and comfort, They be very holsome and profytable, and to be desired, and reuerently receyued.

¶ The .x. commaundementes of almighty god.

i Thou shalte haue none other goddes but me.

ii Thou shalte not haue any grauen ymage/ nor any lykenesse of any thynge that is in heauen aboue/ or in the earth beneth/ or in the water vnder the earthe / to the intent to do any

any godly honour and worshyppe vnto them.

iii Thou shalte not take the name of thy lorde god in vayne.

iiii Remembre that thou keepe holy the sabbotte daye.

v Honour thy father and thy mother.

vi Thou shalte do no murther.

vii Thou shalte not commytte adultery.

viii Thou shalte not steale.

ix Thou shalte not beare false wytnesse agaynst thy neighbour.

x Thou shalt not vniustly desire thy neighbours house/ nor thy neighbours wyfe/ nor his seruant. nor his mayde/ nor his oxe. nor his asse/ nor any thynge that is thy neyghbours.

The exposition of the fyrst commaundement of god.

Thou shalte haue none other goddes but me.

THis first cõmandement / lyke as it is the fyrste in order, so it is the most chief & principall among all the other preceptes. For in this first cõmaundemente god requyreth of vs those thynges, in the whyche consysteth his chiefe and principall worshyp and honour, that is to say, perfyte faythe, sure hope, and vnfayned loue and dreade of god.

And therfore it is to be noted, that to haue god, is not to haue hym, as we haue other outwarde thynges, as clothes vpon our backe, or treasure in our chestes, nor also to haue him in our mouth outwardly, or to worshyp hym with knelynge, or suche other gestures onely: but to haue hym our god, is to conceyue hym in our hartes, to cleaue faste and surely vnto hym, with harte and mynde, to put all our trust & confidence in him, to set all our thoughtes and care aboue all thinges to please hym, and to depend holely of hym, takyng him to be infinitely good and mercyfull vnto vs, beyng his creatures, and continuyng in his flocke.

Secondly god commaundeth vs thus to do to hym onely, and to no creature, nor to no false and fayned god. For as a kynde and louynge man, can

not

not be content, that his wyfe ſhulde take any other huſband: So can not our moſt kind & moſt louing god and creatour, be pleaſed, if we ſhulde forſake hym, and take any other goddis. And ſurely he is more preſent with vs, and more ready to ſhewe vs all kyndnes and goodnes, than any creature is or can be. And alredy of his gyft, we haue all that we haue meate, drynke, clothe, reaſon, wytte, vnderſtandynge, diſcretion and all good thynges, that we haue, perteynynge bothe to the ſowle and the bodye. And therfore he wylle not ſuffer vnpuniſſhed ſoo moche ingratytude and vnkyndneſſe at our handes, that we ſhoulde forſake hym, and fyxe our fayth and godly truſte in any other thyng beſydes hym.

Thirdly by this precept god commandeth vs, not onely to truſte thus in hym: but alſo to gyue hym the hole loue of our hartes, aboue all worldly thynges, yea and aboue our ſelues, ſo that we maye not loue our ſelues, neany other thing but for him, accordyng as Moiſes ſaith in the boke of Deutero nomie: Thy lorde god is one god, and thou ſhalt loue hym, with all thy harte, and with all thy ſoule, & with all thy mynde, and with all thy ſtrengthe and power. Deut. vi. And this loue muſte brynge with it a feare, that euen for very pure loue, we ought to be moche aſhamed and afrayde, to breake the leaſte of his commandementes: Lyke as the chylde, the more he loueth his father, the more he is lothe and afrayde to dyſpleaſe hym in any maner of caſe.

Fourthly all they offende agaynſte this com-

maundement, whiche set theyr hartes and myndes vpon any worldly thing aboue god. For what so euer we loue aboue god, so that we set our myndes vpon it, more than we do vpon god, or for it we wil offende god, truely we make that for the tyme our god. For as sayntt Paule sayth: The couetous man maketh his goodes his god, And the glutonous man maketh his bealy his god. For the oone setteth his mynde vpon his goodes, the other vpon his bealy, more than they do vpon god, and for them they wyl not stycke to offende god.

Also all they whiche haue more confydence in the creatures of god, than in god, do make the creatures of god their god. And howe grenously god is offended therwith, we fynde in the boke of Paralipomenon, where it is wrytten, that whan Aza kynge of Juda, beyng sooze constrayned by Baasa kyng of Israell, sent for helpe to Benadad kynge of Syria, and gaue hym great treasure, for to allure hym to his ayde. Our lorde sent the prophete Hanani to Aza the kynge of Juda, who sayde vnto hym on this maner: Bycause thou haste trusted in the kynge of Syria, and not in thy lorde god, therfore the hoste of the kyng of Syria is escaped from thy handes. Were not they of Ethiopia and Libia, of farre greatter power, bothe in charyottes and horsemen, and in numbre and multitude, whiche were innumerable, and yet our lorde (as longe as thou dydest put thy truste in hym) dyd yelde them into thy handes? The eyes of god do beholde all the worlde, and gyueth strength to them that trust in him

ii. Par. xvi.

in him with all their harte. In whiche wordes it dothe appere, that it is layde to Azaes charge, that he dyd not beleue in our lorde, becauſe he dyd more truſt in Benadad the hethen prince thā in our lord.

It is noted alſo in the ſame chapiter, that where as Iza had very great peyne in his feete, he ſought not to our lorde for remedy of his diſeaſe, but truſted more in the art and remedy of phiſike. Wherby we maye learne, that it is one great parte of perfite beleke in our lorde god, to put our truſte and confidence mooſte principally and aboue all other in hym, wherfore they that do otherwiſe, do trāſgreſſe this cōmandemēt, and make to them other goddis.

Alſo all they tranſgreſſe this commaundement, whiche eyther preſume ſo moche vpon the mercy of god, that they feare not his iuſtyce, and by reaſon therof do ſtyll contynue in theyr ſynne, or elles ſo moche feare his iuſtyce, that they haue no truſte in his mercy.

Alſo they be of the ſame ſorte, whiche by lottes, diuination, chatterynge of byrdes, and lokynge of mens handes, or other vnlaufull or ſuperſtitious craftes, take vpon them certainly to tell, determine, and iudge before hande, of mens actes and fortunes, whiche be to come afterwarde. For what doo they but make them ſelues goddis in this behalfe, as the prophet Eſaie ſayth: Tell vs afore what ſhall come, and we ſhall ſay that ye be goddis. Eſai. xli.

Alſo all they, whiche by charmes & witchecraftes, do vſe any preſcribed letters, ſignes, or carectes

wordes, blessynges, roddes, christall stones, scep-
tures, swearde, measures, or for any superstitious
entent, charmes, or wytchecraftes, hange sayncte
Johns gospelle, or any other thynge aboute theyr
neckes, or any other partes of theyr bodies, or vse
to dryncke holy water, or any other suche vayne ob-
seruation, trustyng therby to continue in long lyfe,
to dryue awaye sickenes, to preserue them from syc-
nes, fyer, water, or any other peryll, otherwise than
phisike or surgery doth allowe, doo also offende a-
gaynst this commaundement.

But moste greuously of all, and aboue all o-
ther, they do offende agaynst this commandement,
whiche professe Christe, and contrary to theyr pro-
fession, made at theyr baptisme: do make secrete pa-
ctes and couenantes with the deuyll, or do vse any
maner of conturations, to rayse vp deuyls for trea
sure, or any other thynge hydde or loste, or for any
maner of cause, what so euer it be: for all suche co-
mytte so hygh offence and treason to god, that there
can be no greatter. For they yelde the honour due
vnto god, to the deuyll, goddis ennemie. And not
onely all suche as vse charmes, wytchecraftes,
and conturations, transgresse this chiefe and high
commandement, but also all those that seke and re-
sorte vnto them, for any counsaile or remedy, accor-
dynge to the sayenge of god, whan he sayd: Let no
man aske counsayle of them that vse false diuina-
tions, or suche as take hede to dreames, or chatte-
Deu xviii ring of byrdes. Let there be no witche or enchanter
amonges you, or any that asketh counsayl of them,

that

that haue spirites, nor of sothesayers, nor that seke the trouthe of them that be dead, for god abhorreth all these thinges.

The exposition of the second commaundement of god.

¶ Thou shalt not haue any grauen Image, nor any lykenes of any thyng, that is in heauen aboue, or in earthe benethe, or in the water vnder the earth, to the intent to do any godly honour and worshyp vnto them.

BY THESE wordes we be not forbydden, to make or to haue similytudes, or ymages, but onely we be forbidden, to make or to haue them to the intent to do godly honour vn to them, as it appereth in the. xxvi. chapiter of Leuiticus. Leui. xxvi.

And therfore although ymages of Christe, and his saintes, be the workes of mennes handes onely: Yet they be not so prohibited, but that they may be had and sette vp, bothe in churches & in other places, to the intent, that we (in beholdyng and lokyng vppon them, as in certaine bokes and signes) maye call to remembraunce the manifolde exaumples of vertues, whiche were in the saynctes, whome they do represent: And so may they rather be prouoked, kendled,

kendled, and styred, to yelde thankes to our lorde, and to prayse hym and his sayde sayntes, and to remembre and lamente our synnes and offences, and to pray god, that we may haue grace to folow their goodnes and holy lyuyng.

As for an example, the image of our Sauiour hangeth on the crosse in the roode, or is paynted in clothes, walles or wyndowes, as an open boke, to the intente that beside the examples of vertues, whiche we may learne at Christe, we maye be also many wayes prouoked, to remembre his paynfull and cruell passion, and also to consider our selues, whan we beholde the same image, and to condemne and abhorre our synne, which was the cause of his so cruell deathe. And farthermore, consyderynge, what hygh charitie was in him, that wolde dye for vs his enemies, and what great dangers we haue escaped, and what high benefites we receiue by his redemption: we maye be prouoked, in all our dystresses and troubles, to rounne for comforte vnto hym. All these lessons, with many mo, be brought to our remembrance, by the boke of the roode, if we beyng fyrst well instruct and taught, what is represented and ment therby, do dyligently beholde and loke vpon it. And as our sauyour Christ is representeed by this ymage of the roode, euen so the holy saintes, whych folowed him, be represented vnto vs by their images, and therfore the said images may well be set vp in churches, to be as bokes for vnlerned people, to put them in remembrance of those sayntes: of whom they maye learne exaumples of

fayth

faith, humilitie, charitie, pacience, temperaunce, and of all other theyr vertues and gyftes of god, whiche were in theym, for whyche causes, ymages may be sette in the churche, and ought not to be despised, but to be vsed reuerently, although we be forbidden to do any godly honor vnto them. These lessons shulde be taught, by euerye curate to theyr parrishe. And where as we vse to sence the sayde ymages, and to knele before them, and to crepe to the crosse, with such other thinges: Yet we must knowe and vnderstande, that suche thinges be not nor ought to be done to the image it self, but to god and in his honour, although it be done afore the image, whether it be of Christe, of the crosse, or of our lady, or of any other saynt.

Against this commaundement dyd offende generally, before the commynge of Christe, all gentiles, and people, that were of the nation of Israell. For they dyd godly honour vnto images, and worshipped false goddis, some one, some an other, of the whiche sorte there was a great numbre. For besydes theyr comuon goddis, euery countrey, euery cytie or towne, euery house and familye, had theyr propre goddis: wherof is moche mencion made in authours, bothe christen and heathen. And these Gētiles, though they had knowlege of a very god, yet (as saint Paule saith) they had ydell and vaine fantasies, which led them from the truthe, & where they compted them selues wise, they became fooles.

And against this commandement offended the Iewes, many and sundry tymes, and almoste con-

tinually. For not withstandynge, that they profes-
sed the knowlege and worshipping of the very true
god, yet they fel to the adoration of ymages, idols,
and false goddis, as the holy scripture maketh men
tion in many places.

Also all they do greatly erre, whiche put diffe-
rence betwene image and ymage, trustyng more in
one than in an other, as thoughe one coulde helpe
or do more than an other, whan bothe do represente
but one thinge, and sauing by way of representati-
on, neither of them is able to work or do any thing.

And they also do erre, that be more ready with
their substance to decke images gorgiously, than
with the same to helpe poore christen people, the
quycke and lyuynge images of god, whiche is the
necessary worke of charitie commaunded by god.
And they also offende, that so dote in this behalfe,
that they make vowes, and go on pylgremages, e-
uen to the images, and there do calle vpon the same
ymages for ayde and helpe, phantasyng, that either
the image woll worke the same, or elles some other
thinge in the image, or god for the ymage sake, as
thoughe god supernaturally wrought by ymages
carued, ingrauen, or paynted, broughte ones in to
churches, as he doth naturally worke by other his
creatures. In whiche thynges, yf any person here-
tofore hath, or yet dothe offende, all good and lear-
ned men haue great cause to lamente suche errour
and rudenes, and to put their studies and diligen-
ces for the reformation of the same.

The

¶ The exposition of the thirde commandement of god.

Thou shalte not take the name of thy lorde god in vayne.

IN this commandement god requireth of vs to vse his name with all honour and reuerence. Wherupon you shall vnderstande, that the right vse of the name of god, and the true honour of the same, standeth chiefely in these thynges folowynge, that is to saye, in the constant confession of his name, and maintenyng of his doctrine, in the ryghte inuocation of him, in the gyuyng of due thankes vnto hym, as well in aduersitie as in prosperitie. For Christ saith: He that openly confesseth me before men, I shall confesse him before my father in heauen: And he that is ashamed of me, to confesse my name before men, I wyll be ashamed of hym before my father in heauen. In whiche wordes Christe teacheth vs not onely to profesſe the name of god, but also boldly and constantly to defend the same, and not to swarue from it, for any maner of persecution or iniurie. Math. x.

We must also in our tribulation and necessitie, and in all temptations and assaultes of the deuyll, inuocate and cal vpon the name of god, for god accompteth his name to be halowed, magnified, and worshypped, whan we call vpon hym in our nede: Call vpon me, sayth he, in the tyme of trouble, and Psal. xlix.

Psal.xlix. I wyll delyuer the, and thou shalt honour me. And a-gayne the wyse man sayth. The name of god is the most stronge towre, the rightuous man runneth to it, and be shall be holpen.

Furthermore we may not seke our own name laude and fame, but vtterly auoyde and eschue the desyre of all worldly honours, glorye, and prayse, and must gyue all laude, prayse and thankes vnto god for his benefytes, whyche be so many in numbre, and so great, that we ought neuer to cesse frome
i. Cor.x. such laudes & thankes, lyke as the prophet Dauid
Pro.xviii. admonisheth vs, saying: Offer vnto god the sacrifice of laude and praise. And saynt Paule commandeth vs, whan so euer we eate drinke, or do any maner of busines, to giue honor, praise, & thankes vnto god.

And fynally they that be appoynted, to be mynysters of goddis worde, muste also preache the worde of god truely and purely, and set forthe the name of god vnto other, and reproue all false and erronious doctrine heresies and ydolatries. And al though the byshops and prestes onely, be specially called and deputed, to be publike ministers of goddis worde, teachers, preachers, and interpretours of the same: Yet euery chrysten man is bounde particularly by good example of liuing, and according to the godly knowlege, that he hath learned, to teache and order his family, and suche as be vnder his gouernance within his howse, whan tyme and place requyreth. So that as moche as in him lieth, he suffre not synne to be vsed in his rule and family, but vertue to be vsed and exercysed.

Second-

Secondly by this p̄cept we be commaunded, to vse the name of god to all goodnesse and truthe. And contrary wyse, we be forbydden in the same, to vse his name to any maner of euyll, as to lying, deceyuynge, or any vntruthe. And therfore againste this commaundement, they do offende that sweare in vayne. They sweare in vayne, that sweare without lawfull or iuste cause: For that they take the name of god in vayne, although the thinge whiche they sweare be true. And likewyse do all they, whyche for euery lyght and vayne thinge, be ready to sweare vnp̄ouoked, or p̄ouoked of lyghte cause. And they that do glory in outragious othes, or of custom do vse to sweare, or that do swere a false oth, and be forsworne wyttingly. And suche an othe is not onely periury, but also a kynde of blasphemy, and is high dishonour and iniury to god, bycause suche persons as make suche othes, do wyttingely bynge god for a false wytnesse, who is all truthe, and hateth all vntruthe.

They also do take the name of god in vayne, whiche sweare any thinge, that is true or false, they beinge in doubte, whether it be trewe or false, and do not afore well exampne and discusse, whether it be true or false: or that sweare that thing to be false, whiche thoughe in dede it be false, yet they thinke it to be true: or sweare that thynge to be true, whyche thoughe in dede it be true, yet they thynke it to be false.

They also do sweare in vayne, whyche sweare

to do ỹ thing, which they intend not to do, or sweare to forbeare that, which they intend not to forbeare, or sweare to do any thyng, whiche to do is vnlawfull, or sweare to leaue any thynge vndone, whiche to omytte or leue vndone, is neither right nor reasonable. And all suche as sweare to do thinges vnlawfull, not onely offende in such swearing, but also they moche more offende, if they perfourme the thynge whiche they do sweare.

They also breake this commandement, whyche make any othe contrary to theyr laufull othe or promyse made before, so longe as theyr promyse standeth in strength, whiche in no wyse it dothe, if it be contrary to the lawes of god, or to the due obedience to the princis, and theyr lawes.

They also breake this commandement, whiche by rewarde or faire promises, or by power or feare, do induce or constrayne any man to be periured.

They also breake this commandement, whiche eyther by preachyng or teachyng, or by pretence of holy lyuyng, do abuse this holy name to theyr own vaineglory, or to any other vngodly purpose. And generally all euyll chrysten men, which profesſe the name of Chriſte, and lyue not accordynge to their profession, do also take the name of god in vayne, in wordes confeſſynge Chryſte, and denyinge hym in deedes.

They also breake this commaundement, whyche in trouble do murmure or grudge, and doo not call vpon the name of god, nor doo thanke hym in all

all thynges bothe swete and sowre, good and euyl, welfare and cuyll fare. For god dothe sende vs many troubles, and aduersities, bycause we shoulde runne to hym, crye to hym for helpe, and call vpon his holy name.

Thirdly for as moche as the gyftes of helth of body, health of soule, forgiuenes of sinnes, the gyft of grace or lyfe euerlastyng, and suche other, be the gyftes of god, and can not be gyuen but by god, who so euer maketh inuocation to saintes for these gyftes, prayng to them for any of the saide giftes, or any suche lyke, whiche can not be gyuen but by god onely, yeldeth the glory of god to his creature, contrary to this commaundement. For god sayth to his prophete: I wyll not yelde my glorye to any other. Esai. xlii. Therfore they that so pray to saintes for these gyftes, as though they coulde gyue them, or be gyuers of theym, transgresse this commaundement: yeldynge to a creature the honour of god. Neuer the lesse, to praye vnto sayntes to be intercessours with vs, and for vs, to our lorde in our suttes, whiche we make vnto hym, and for suche thynges as we can obteyne of none but of hym, soo that we esteme not, or worshyppe not theym, as gyuers of those gyftes, but as intercessours for the same, is laufull, and allowed by the catholyke churche, and yf we honour theym any other wayes, than as the frendes of god dwellynge with hym, and establysshed nowe in his glory euerlastynge, and as examples whiche were requisite for vs to folowe in holy lyfe & conuersation: or if we yelde vnto saintes, the ado-

adoration and honour, whiche is due vnto god alone, we doo (no doubte) breake this commaundement.

Fynally it is to be considered, that bycause no temple, ne churche, nor aultare ought to be made, but onely to god (For to whome we make temple, churche, or aultare, to hym, as sayncte Augustine saythe, we do sacrifice: And sacrifyce we maye do to none, but to God) Therfore where we vse in our englysshe tongue to calle the temples, churches, or aultars, by the name of any sayncte, as the church or aultare of our ladye, the churche or aultare of saincte Michaell, of sainct Peter, of saincte Paule, and so of other saintes, the trewe meanyng therof is, and ought to be taken, that the saide aultars and churches, be not dedicate to any sainctes, but to god onely, and be of the saynctes but a memorial, to put vs in remembraunce of them, that we maye folowe theyr example and lyuynge, and also to make a knowledge of diuersitie betwene one churche or aultare and an other. And therfore yf we meane otherwyse, than here is declared, whan we call theym churches or aultares of saynctes, we yelde the honour of god from hym to the sainctes, and breake this commaundement.

The

The expolition of the fourth commandement of god.

Remembre that thou kepe holy the ſabbote daye.



AS touchinge this commãdemẽt it is to be noted, that this worde Sabbote, is an hebrue word, and ſignifieth in englyſhe Reſt: So that the ſabbote day, is as moche to ſaye, as the day of reſt and quietnes. And there is ſpecially a notable difference betwene this commandement, & the other nyne commandementes. For as ſaint Auſtyne ſaith: all the other nyne, be merely morall commandementes, and belonged not onely to the Jewes, and all other people of the worlde, in the tyme of the olde teſtament, but alſo belonge now to all chriſten people in the newe teſtament. But this precept of the Sabbote, as concernyng reſt from bodily labour the ſeuenth day, is ceremoniall, and perteyned onely vnto the Jewes in the olde teſtament, before the comminge of Chriſte, and perteyneth not vnto vs chriſten people in the newe teſtament. Neuertheleſſe as concerninge the ſpirituall reſt, whyche is figured and ſignified by this corporall reſt, that is to ſaye, reſt from the carnall workes of the fleſſhe, and all maner of ſynne, this precepte is morall, and remayneth ſtyll, and bindeth them that belonge vnto Chriſte: and not for euery ſeuenth day onely, but for all dayes, hou-

res, and tymes. For at all tymes we be bounde to rest from fulfillinge of our owne carnall wyll and pleasure, and from all sinnes and euyl desires, from pryde, disobedience, yre, hate, couetousnes, and all suche corrupte and carnall appetites, and to cõmit our selues holely vnto god, that he maye worke in vs all thinges that be to his wyl and pleasure. And this is the true sabbote or rest of vs that be christened, whan we reste from our owne carnall wylles, and be not ledde therby, but be guided by god and his holy spirite. And this is the thyng that we pray for in the Pater noster, whan we saye. Father let thy kingdome come to vs. Thy wyll be done in earth, as it is in heauen. Reigne thou in vs. Make that we may do thy wyll, and from our corrupt wyl we may reste and ceasse. And for this purpose, god hath ordeyned fast, watche, and labour, to the ende that by these & suche other exercises, we moughte mortifie and kyl the euyll and sinful desyres of the flesche, and attein this spirituall rest and quietnes, whiche is figured and signified in this commandement.

Furthermore beside this spirituall reste, whiche chiefely and principally is required of vs, we be bounde by this precepte, at certayne times to ceasse from bodily labour, and to giue our mindes entierly and holely vnto god, to heare the diuine seruice, approued, vsed, and obserued in the church, & also the word of god, to aknowlege our own sinfulnes vnto god, and his great mercye and goodnes vnto vs, to gyue thankes vnto hym for his benefites, to make publike and common prayer for all

thinges

thinges nedefull, to vilite the ſick, to inſtruct euery man his childzen and familie in vertue and goodneſſe, and ſuche other like wozkes. Whiche thinges although all chriſten people be boũde vnto, by this commandement, yet the ſabbote day, whiche is called the ſaturday, is not now prescribed and appointed thervnto, as it was to the Jewes, but in ſtede of the ſabbote day, ſuccedeth the ſondaye, in the memozy of Chriſtis reſurrection. And alſo many other holy & feſtiuall days, which the church hath ozdeyned, from time to time, whiche be called holy dayes, not bycauſe that one day is moze acceptable to god than an other, oz of it ſelfe moze holy than an other, but bycauſe the churche hath ozdeyned, that vppon thoſe daies, we ſhuld giue our ſelues holly without any impedimẽt, vnto ſuch holy wozkes, as be befoze expreſſed, where as vppon other dayes we may do & apply our ſelues to bodily labour, & be therby mochе letted from ſuche holy and ſpirituall wozkes.

And to the entent the ignozant people maye be the moze clerely inſtructed, what holy and ſpiritual wozkes they ought to do vpon the holy daye, here foloweth a brefe declaration therof. Firſte let them make an accompt with them ſelues, how they haue beſtowed the weke paſt, remẽbzing what euill mindes and purpoſes they haue had, what wozdes they haue ſpoken, what thinges they haue done, oz lefte vndone, to the diſhonour and diſpleaſure of god, & to the hurte of their neyghbour, & what example oz occaſion of euyll they haue giuen vnto other. And whan they haue thus recollected and conſidered all

 theſe

these thynges in theyr mindes, than let them humbly knowlege their fautes vnto god, and aske forgiuenes for ꝑ same, with vnfained purpose in their hartes to conuert and retourne frome theyr naughty lyues, and to amende the same, and let them also clerely and purely in theyr hartes, remitte and forgiue al malice and displeasure, which they beare to any creature. Than let them fal vnto prayer accordinge to the commaundement of Christe, where he
Marc.xi. sayth: whan you beginne to praye, forgiue what so euer displeasure you haue against any man. And whan they be wery of prayer, than let them vse reading of the worde of god, or some other good or heauenly doctrine, so that they do it quietly, without disturbance of other, that be in the church, or els let them occupie theyr mindes, with holsome and godly meditations, wherby they may be the better, and they that can reade, maye be well occupied vpon the holy daye, yf in tyme and place conuenient, they reade sobrely and quietly vnto other, suche as they haue charge of, suche good bokes as be allowed, whiche maye be vnto them in stede of a sermon: for all thinges that edifie mans soule in our lord god, be good and holsome sermons.

And truely if men wold occupie them selues vpon the holy dayes, and spende the same dayes holily after this fourme and maner, not onely in the house of god, but also in theyr owne houses, they shulde eschue therby moche vyce, confounde theyr ancient ennemie the deuill, moche edifie both them selues and other, and finally attayne moche grace,

and

and highe rewarde of almighty god.

Also men must haue speciall regarde, that they be not ouer scrupulouse, or rather superstitiouse, in abstayning frome bodely labour vppon the holy daye. For not withstandynge all that is afore spoken, it is not ment, but we may vppon the holy daye, giue our selues to labour, for the spedy perfourmaunce of the necessary affaires of the prince, and the common welthe, at the commandement of them, that haue rule and authoritie therin. And also in all other times of necessytie, as for sauyng of our corne and cattel, whan it is lyke to be in dangier, or like to be destroyed, yf remedy be not had in time. For this lesson our sauiour teacheth vs, in the gospell, and we nede not to haue any scruple or grudge in conscience, in such case of necessitie, to labour on the holy dayes, but rather we shulde offende, yf we shulde for scrupulositie not saue, that god hath sent for the sustenance and relefe of his people. And yet in suche times of necessitie (yf their busines be not very great and vrgent) men oughte to haue suche regarde, to the holy day, that they do bestowe some conuenient tyme, in hearynge diuine seruice as is afore saide.

Against this commaundement generally do offende all they, whyche wyll not cease frome their owne carnall willes and pleasures.

Also they, whyche hauinge no laufull impediment, do not gyue them selfe vpon the holy daye to heare masse, to heare the worde of god, to remembre

the benefytes of god, to giue thankes for the same, to pray, to exercise such holy workes, as be appointed for suche dayes, but (as commonly is vsed) passe the time, either in idelnes, in glotony, in ryot, or other vaine, or idle pastime, do breake this commandement. For surely suche kepyng of holy day is not according to the intent and meaning of this commandement, but after the vsage and custome of the Jewes, and dothe not please god, but dothe moche more offende hym, and prouoke his indignation & wrath towardes vs. For as saint Austine saithe of the Jewes: They shulde be better occupied, labouringe in their feeldes, and to be at plough, than to be ydle at home. And women shulde better bestowe their tyme in spinning of woll, than vpon the sabbot day, to lose their tyme in leapyng or daunsyng, and other ydell wantonnes.

All they do also offende against this commaundement, whiche do heare the worde of god, and giue not good hede therunto, that they may vnderstand it, or if they do vnderstand it, yet they endeuour not their selues to remembre it, or yf they remembre it, yet they study not to folowe it.

And all they breake this cõmandement, whiche in masse tyme, do occupie their myndes with other matters, & lyke vnkynde people, remembre not the passion and death of Christ, nor giue thankes vnto him: whyche thynges in the masse tyme they ought specially to do. For the masse, wherin after the consecration is really present the very blessed body and bloudde of Christe, is celebrate in the churche for a perpetuall

perpetuall memory of his death and passion.

And lyke wyse do all those, which in such time asthe cõmon prayers be made, or the worde of god is taughte, not onely them selues do gyue none attendance therynto, but also by readinge, walking, talking, and other euyll demeanour, let other that wolde well vse them selues.

And lyke wyse do all they, whiche do not obserue, but dispise suche laudable ceremonies of the churche, as set forthe goddis honour, and apperteyne to good ordre to be vsed in the churche. And therfore concernynge suche ceremonies of the churche, as haue ben institute by our forfathers, and be allowed by the prynces or kynges of the dompnions, whiche nexte to god be the chiefe heades of the churches: althoughe men oughte not to haue soo fonde opinion of the said ceremonies, to thinke that they haue power to remytte synne, yet they be very expedient thinges, eyther to excite or stirre vp mens deuotion, and to cause them to haue the more reuerence toward the sacramentes: as the hallowing of the fonte, of the chalyce, of the corporace, of the aultare, and other lyke exorcismes and benedictions, done by the mynisters of Christis churche: or elles to put vs in contynuall remembraunce of those spirituall thynges, whiche be signifyed by theym. As sprinklinge of holy water, dothe put vs in remembrance of our baptisme, and of the bloud of Christe sprinkled for our redẽption vpon the crosse. Giuing of holy breade doth put vs in remembraunce of the sacramẽt of the aultare, which we ought to receiue

in right charitie: And also that all chrysten men be one body mysticall of Christe, as the bread is made of many graynes, and yet but one loke. Bearynge the candels on Candelmas day, dothe put vs in remembrance of Christ, the spirituall lyght, of whom Symeon dyd prophecy, as is redde in the churche that daye. Syuinge ashes on ash wednesday, dothe put vs in remembraunce, that euery christen manne shulde consider, that he is but ashes and earth, and therunto he shall retourne. Bearyng of palmes on palme sondaye, dothe put vs in remembrance of the receyuing of Christe in to Hierusalem a litteil before his deathe, and that we must haue the same desyre to receyue hym in our hartes. Creppynge to the crosse on good friday, a there offerynge vnto Christ before the same, and kyssinge of it, declareth our humble submission and thankes gyuinge to Christ for our redemption, whyche he hath wroughte for vs vpon the crosse. And so finally the setting vp of the sepulchre of Christe, whose body after his death was buried: And all other lyke laudable customes, rites, and ceremonies do put vs in remembrance of some spirituall thing. And therfore they be not to be contemned, and cast away, but obediently to be vsed and continued, as thinges good and laudable for the purposes abouesaide.

The expolition of the .v. commandement of god.

Honour thy father and thy mother.



IN this commandement/ by theſe wordes, Father and mother, is vnderſtande not onely the naturall father and mother, whiche dyd carnally begette vs, and broughte vs vp, but alſo princes and all other gouernours, rulers, and paſtours, vnder whom we be nouriſhed and brought vp, ordred, & guided.

And by ths worde Honour, in this commandement, is not onely ment a reuerence and lowlynes in wordes and outwarde geſture, whiche chyldren and inferiours ought to exhibte vnto theyr parentes and ſuperiours, but alſo a prompt and a redy obedience to theyr laufull commaundementes, a regarde to theyr wordes, a forbearyng and ſuffering of them, an inward loue and veneration towardes them, a reuerence, feare, and lothenes to diſpleaſe or offende them, and a good wyll or gladnes to aſſiſte them, ayde them, ſuccour them, and helpe them with theyr counſaile, with their goodes and ſubſtance, and by all other meanes to theyr power, as hereafter is declared. This is the very honour and duetie, whiche not onely the children do owe vnto theyr parentes, but alſo all ſubiectes & inferiours, to theyr heades and rulers.

And that chyldren owe this duetye to theyr fa-

thers, it appereth in many places of scripture, in the
Pro.i. prouerbes it is writtē: Obey my sonne the chastise-
ment of thy father, & be not negligent in thy mothers
Deu. xxvi commandementes. In the boke of Deutronomie it
is also writtē: Accursed be he that doth not honour
his father and his mother. And in the boke of Leui-
Leuit.xix. ticus it is sayde: Let euery man stande in awe of his
father & mother. And if any man haue a stubburne
Leui. xxi. and a disobedient sonne, whiche will not heare the
voyce of his father and mother, and for correction
will not amende and folowe them: Then shall his
father and mother take him, and bringe hym to the
iudge of the citie and saye: This our sonne is stub-
burne & disobedient, and dispiseth our admonitōs,
and is a riotour and a dronkerde. Then shal al the
people stone him to death, and thou shalt put away
the euill from the, that all Israell may here therof,
and be afraide. And in the boke of Exody, it is also
Exod xxi. writtē: He that striketh his father or mother, he shal
be put to deathe: And likewise he that curseth his fa-
ther or mother shall be put to death. And in the boke
Prouer. xxviii. of prouerbes, the wise man also saith: He that stea-
leath any thing from his father or mother, is to be ta-
ken as a murtherer. And although these great puni-
mentes of disobediēt children by death, be not now
in the new lawe in force & strength, but lefte to the
ordre of princes & gouernours and their lawes: yet
it euidently appereth, how sore god is agreued & dis
pleased, with such disobedience of children towardes
their parentes, for as moche as in the olde lawe he
did appointe therunto so greuouse punishementes.

And

And as almyghty god doth threaten these punishementes vnto those children, whiche do breake this commaundement, so he doth promyse great rewardes to them that kepe it. For he that honoureth his father, saith the wyseman, his synnes shall be forgyuen him. And he that honoureth his mother, is as one that gathereth treasures. who so euer honoureth his father, shal haue ioy in his owne children, and whan he maketh his prayer vnto god, he is herde. He that honoureth his father shall haue a long and a prosperous lyfe. Eccle. iii.

And as the chyldren by this commaundement be bounde to honour and obey theyr parentes, accordyng as is afore expressed, so it is implied in the same precepte, that the parentes shulde nourysshe and godly bryng vp theyr chyldren, that is to saye, that they muste not onely fynde them meate and drinke in youth, and also set them forwarde in learnyng, labour, and some other good exercyse, that they maye eschue idlenes, and haue some crafte or occupation, or some other lauful meane to get their lyuyng: but also they muste learne them to beleue and trust in god, to loue him, to feare him, to loue theyr neighbours, to hate no man, to hurte no man, to wisshe well to euery man, & so moch as they may, do good to euery man, not to curse, not to sweare, not to be riotous, but to be sobre and temperate in al thinges, not to be worldly, but to set their myndes vpon the loue of god & heauenly thinges, more than vpon tẽporall thinges of the world. And generally to do all that is good, & to eschue all that is euill:

and this the parentes ought to do, not by cruell entreating of theyr childzen, wherby they mighte discourage them and prouoke them to hate their parentes, but by charitable rebuking, threatning, and charitable chastisyng and correcting of them, whan they do euyll, and cherishinge, mainteyninge, and commending them, whan they do well. This office and duetie of the parentes towardes theyr chyld.en is witnessed in many places of scripture. First saint
Ephe. vi. Paule writeth thus: Fathers prouoke not your childzen vnto angre, but bryng them vp in the correction
Deut. vi. and doctrine of god. And in Deutronomy, almighty god saythe: Teache my lawes and commandementes to thy childzen. And the wise man saith: The rod
Pro. xxix. of correction giueth wysedome. The chylde that is left to his owne will, shall be confusion to his mother. And
Pro. xiii. in an other place he sayth: He that spareth the rod, hateth his sonne, and he that loueth hym, will se him
Pro. xxiii corrected. And in an other place he saythe: Se thou withdrawe not from thy childe discipline and chastysynge, if thou strike hym with the rodde, he shall not die, thou shalt strike him with a rodde, and shalte
Eccl. xxii. therby deliuer his soule from hell. And on the other syde it is written: The sonne vntaught and vnchastised is the confusion of his father. And for this cause
i. Reg. ii. we fynde in the boke of ỹ kinges, how that our lord conceyued great indignatiō against Hely the chiefe prieste, bycause he dyd not duely correcte his two
i. Reg. iii. sonnes Ophni and Phinees, whan he knewe that they dyd greuously offende god, and how in reuenging of theyr fathers negligence and remissenes in

correcting

cozrecting of his childzen, almighty god toke from Hely, and all his issue and householde foz euer, the office of the high pziesthode, & how his two sonnes Ophni and Phinees were slaine bothe vppon a day, and Hely theyz father brake his necke. This example of Hely is necessary foz fathers to impzinte in theyz hartes, that they may se theyz childzen wel taught and cozrected, lest they runne into the great indignation of almighty god, as Hely dyd, and not onely in this wozld haue confusion: but also in the wozlde to come, haue damnation foz the mysozde of theyz chyldzen thzoughe theyz defaute, and they muste not thinke, that it is inough to speake somewhat to them, whan they do amisse, foz so dyd Hely to his sonnes, and yet our lozd was not pleased, because he dyd not moche mozе sharply cozrect them, and se them reformed: but whan wozdes wyll not serue, the fathers and mothers must put to sharper cozrection, and by such discipline saue their soules, ozels they shall aunswere to god foz them. and truly they greatly deserue the indignatiō of god, that whan they haue receyued of hym chyldzen, do not bzinge them vp to his seruice, but without regarde what cōmeth of them, suffer them to runne into the seruice of the deuyll. Wherfoze all fathers ought diligently to consider and remembze, how moche and how greuously they offende god, and of how many euils they be the cause, whiche either bzing vp their childzen in wantonnes and idelnes, and do not put them forth betyme to some facultie, exercise oz labour, wherby they may after gette their lyuyng, oz

occupie theyr lyfe to the profite and commoditie of the common weale, or elles do suffer theyr children, in youth to be corrupted for lacke of good teaching, and good bringing vp in the true knowlege of god, and of his wyll and commandementes, or committe in word or dede such thinges, in the presence of their children, wherof the ponge tendre hartes of the said children (which like a smal twygge be inclinable euery way, and by frailenes of youth be inclyned to euill) do take so eupl example and corruption of vices, and worldely affections, that harde it wyll be for them after to eschue the same.

This cõmandement also conteineth the honour and obedience, which subiectes owe vnto their princes. And also the office of prynces towardes theyr subiectes. For scripture taketh princes, to be as it were fathers, & nurses, to theyr subiectes, And by scripture it appereth, that it apperteyneth vnto the office of princes, to se that the righte religion & true doctrine of Christ be mainteined and taught, & that their subiectes be well ruled & gouerned, by good & iust lawes, & to prouide and care, that the people & common weale maye encreace, and to defende them from oppression, and inuasion, as well within the realme as without, their subiectes aiding them ther vnto, & to se that iustice be ministred vnto them indifferently, & to here by them selues, or by their mynisters beningly, al theyr complayntes, and to shew toward them (although they offende) fatherly pitie. And finally so to correct them that be euil, that they had yet rather saue them than lose them, if it were

Esai. xlix.

not

not for respect of iustice & maintenance of peace and good order in ỹ cõmon weale. And therfore al theyr subiectes must again on their partes, and be boũde by this cõmandement, not onely to honour & obey their said princes, according as subiectes be bound to do, & to owe their truth & fidelitie vnto them, as vnto their naturall lordes: but they must also loue them, as childrẽ do loue their fathers, yea they must more tender the suretie of their princes person, and his estate, than their owne or any others. Euen like as the health of the head is more to be tendred, thã the health of any other member.

And by this commandement also, subiectes be bounde not to withdrawe their said fealtie, trouth, loue and obedience, towardes their prince, for any cause what so euer it be, ne for any cause they maye conspire against his person, ne do any thing towardes the hinderance or hurt therof, nor of his estate.

And furthermore by this commandement they be bounde to obey also, all the lawes, proclamations, preceptes and cõmandementes made by their princes and gouernours, except they be against the commaundementes of god. And likewyse they be bounde to obey all suche as be in authoritie vnder theyr prince, as farre as he wyl haue them obeyed. They must also gyue vnto theyr prince, ayde, helpe and assistaunce whan so euer he shall require the same, eyther for suertie, preseruation, or maintenãce of his person and estate, or of the realme, or of the defence of any of the same agaynst all persons. And whã so euer subiectes be called by their prince vnto

pryuy counsayle, or vnto the parliament, where is the generall counsayle of this realme, than they be bounde to giue vnto theyr prince, as theyr learnynge, wysedome, or experience can serue them, the moste faythefull counsayle they can, and suche as may be to the honour of god, to the honour and suertie of his regall person and state, and to the generall wealthe of this hole realme.

And further if any subiecte shall knowe of any thynge, whiche is or may be to the noyaunce or damage of his princes person or estate, he is bounde by this commandement to disclose the same with al spede, to the prynce him selfe, or to some of his counsayle. For it is the very lawe of nature, that euery membre shall imploy him selfe to preserue & defende the heade. And surely wysedome and polycie wyll the same: for of conspiracy and treason commeth no goodnesse, but infinite hurte, damage, and peril to the common weale.

And that all subiectes do owe vnto theyr princes and gouernours, suche honour and obedience as is aforesayde, it appereth euidently in sundry places of scrypture, but specyally in the epistles of saint Paul, and saint Peter. For saynt Paul sayth in this maner: Euery man must be obedient vnto the hyghe powers, for the powers be of god. And therfore who so euer resysteth the powers, resysteth the ordynaunce of god. And they that resyst the ordynaunce of god, shall get to them selues damnation: for rulers are not fearefull to them that be good, but to them that do euill. Wilt not thou feare

Rom. xiii.

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the power? Do well, and thou shalte haue prayse of the same: for he is the minister of god for thy welth. But if thou do euyll, then feare, for he beareth not the swoorde without cause. For he is the minister of god to punishe the euyll doer, therfore you must obey, not onely for the feare of punisshement, but also bicause of conscience, And for this cause ye paye tributes, for they be goddes ministers seruinge for the same purpose. Giue therfore to all men that is due, tribute to whom tribute is due, custome to whō custome is due, feare to whom feare is due, and honour to whom honour is due. And saint Peter saith i.Pet.ii. Obeye vnto all sortes of gouernours for goddes sake, whether it be vnto the kynge, as vnto the chiefe heade or vnto rulers, as vnto them that be sent of him, to punyshe euill doers, & to cherishe them that do well. And shortly after it foloweth. Feare god, honour the king

And there be many exaumples in scripture, of the great vengeance of god, that hath fallen vppon rulers, and suche as haue bene disobedient vnto their princes. But one principall exaumple to be noted is of the rebellion, whyche Chore, Dathan, and Abiron made against their gouernours, Moises, and Aaron. For punyshement of which rebels god not only caused the earth to open, and to swalowe them downe and a great numbre of other people with them, with their houses, and all their substance, but caused also the fyer to descende from heauen, and to burne vp. CCl. capitaines, whiche conspired with them in the sayde rebellion. Num.xvi.

Moreouer all chrysten men be bounde by this

commaundement to exhibite due honour and reuerence vnto the ſpirituall fathers & parentes, whych haue cure and charge of their ſoules, as vnto thoſe who be appointed by god to miniſter his ſacramentes vnto the people, & to feede them with his woꝛd, and by the ſame to conducte and to leade them the ſtraight way to the father in heauen euerlaſting.

And our ſautour Chriſt in the goſpell maketh mencion as well of the obedience, as of the coꝛpoꝛal ſuſtenance, whiche all chriſten people do owe vnto theyꝛ ſpirituall fathers. Of the obedience he ſayth:

Mat.x. That who ſo euer receyueth you, receyueth me. And

Luc.vii. in an other place he ſaith: He that heareth you heareth me, and he that diſpiſeth you, diſpiſeth me. And

Heb.xiii. ſaint Paule ſaith, Obey your pꝛelates, and gyue place vnto them, foꝛ they haue moche charge, and moche care foꝛ your ſoules, as they, whiche muſte giue an accompte therfoꝛe, that they may do it with ioye and not with griefe, that is to ſaye, that they may gladly, and with moche comfoꝛt do their cure and charge, whan they do percepue, that the people be obedient to their teachynge. Lyke as contrarye wyſe, although they be bounde to do it, yet the people gyue theym lytle comfoꝛte to doo it, whan they find them diſobedient and repugnant.

And foꝛ the ſuſtenance of theyꝛ lyuynge, whiche is compꝛiſed in this woꝛd Honour, (as befoꝛe is declared) Chriſte ſaith in the goſpell:

Luc.x The woꝛkeman

Corin.ix. is woꝛthy his wages. And ſaint Paule ſaithe: who goeth on warfare vppon his owne ſtipende? And who planteth the vine, and eateth no parte of the fruite?

And

And who fedeth the flocke, and eateth no parte of the mylke? And after foloweth: Euen so hath the lorde ordeyned, that they which preache the gospel, shulde lyue of the gospell. And therfore in an other place it is writen: Priestes that rule well, be worthy of double honour, specially they that labour in the ministration of the worde of god, and his doctrine. In whiche place the apostle meaneth by Double honour, not onely the reuerence, whiche is due vnto the spirituall fathers, as is afore sayde, but also sufficiencye of all thinges necessary and requisite, as wel for their sustenance and findyng, as for the quiete and commodiouse exercisynge and executinge of their sayde office. i. Timo. v.

Fynally in this commandement is conteyned the honour and obedience of the seruaunt vnto his mayster: that is, to loue his maister, to be reuerent and lowly to him in all his wordes and gesture, to suffre and forbeare hym, to be redy with a good wil without murmuration or grudging, to obey all his laufull and reasonable commandementes, to feare hym, and to be loth to displease hym, to be faythful and true vnto hym. And to his power to procure & doo that, whiche is for his maysters honestie and profyte, And that as well in his maisters absence, and out of his sight, as whan he is present, and loketh vpon hym, accordinge to the wordes of sainte Paule, where he saith: Seruantes be you obedient vnto your masters, with feare and trembling, with simple and playne hartes, as vnto Christe, not seruyng onely in their syghte, as pleasers of men, but Ephe. vi.

as the seruantes of Christe, doinge the wil of god from the harte, and with good wyl, thinkinge that ye serue god, and not men. And be you sure, that of all youre good seruice, you shall receyue rewarde of god. And again to Titus he writeth thus: Exhorte the seruātes to be obedient vnto their maisters, to please them well in all thinges, not to be patterers and prates against them, nor pickers nor priuy cōuetours of their maisters goodes. But to shewe all truth and faythfulnes. Sainte Peter also biddeth seruantes to obey their maisters with all feare, not onely yf they be good and gentile, but also thoughe they be frowarde.

Tit.ii.

i.Pet.ii.

And of the other syde, the office and duetie of maisters to their seruantes is, to prouide sufficiently for them, of all thynges necessarye, to se them instructe in the knowlege of the commandementes of god, and that they obserue the same, and not be ouer rigorouse vnto them, but with discretion to correcte them, whan they do amisse, and to commende and cherishe them, whan they do well, according to the saying of saint Paule: You that be maisters, do vnto your seruantes, that is ryght and reason, knowinge that your selues haue also a maister in heauen.

Col.iiii.

And in an other place he saith: Be not rigorous vnto your seruātes, for you haue a master in heauen, that regardeth al persons indifferently. And the wise man saith: Meate, correction & worke is due vnto seruantes. Set thy seruante vnto labour, that he be not idle, for idelnes bringeth moche euyl, set him to worke, for that belongeth to him: if he be not obedient, correcte him.

Ephe. vi.

Ec.xxxiiii.

And

And in this cõmandement is also implied, that chyldren and ponge folkes, shuld gyue due honour and reuerence to olde men, and to all suche as be theyr maisters and tutours, to bryng them vp in lernyng and vertu, whiche be in this behalfe as fathers vnto them, and so as fathers, must be honoured and obeyed.

The exposition of the .vi. commandement of god.

Thou shalt do no murther.



In this commandement is forbidden, not onely bodily killing, and all maner of violent layinge of handes vpon any man, as striking, cutting, woundyng, and all maner of bodily hurtyng, by a tort deede: but also all malice, anger, hate, enuy, disdaine, and al other euyll affections of the hart, & also al sclander, backbiting, scoldyng, bannyng, railyng, scornyng, or mockinge, and all other euyll behauiour of our tongue against our neyghbours, whiche all be forbidden by this commaundement, for they be rootes and occasions of murther, and other bodily hurte.

The contrary of all these thinges be commanded by this commandement, that is to say, that we shulde with our hartes loue our neyghbours, and with our tongues speake wel of them and to them,

and in our actes and dedes do good vnto them shewing towardes them in harte, worde, and dede, pacience, mekenes, mercy, and gentylnes, yea though they be our aduersaryes, and ennemies. And that this is the true sence and meanyng of this cõmandement, it appereth, by the expositiõ of our sauiour Matth.v. Christe in the gospell, where he declareth, that we shulde neither hurte any man in dede, nor speake of hym or vnto hym maliciously or contemptuously with our tounges, nor beare malice or anger in our hartes: But that we shuld loue them that hate vs, say well by them. that say euyll by vs, and do good vnto them that do euyll vnto vs. And accordynge to the same saying of Christ, saint John sayth also: 1.Ioan.iii. That he that hateth his brother, is a manqueller.

It is not forbydden by this commaundement, but that al rulers and gouernours. as princes, iudges, fathers, maisters, and suche other, may for the correction of them, whyche be vnder theyr gouernance, vse suche maner of punishemente, eyther by rebukefull or sharpe wordes, or by bodyly chastysing, as the lawes of euery realme do permitte. And not onely they may do thus, but also they be bound so to do (onles they se reasonable cause to the cõtrary) and offende god if they do it not, as is before declared in the.v. commandement.

All rulers also must beware and take hede that in their corrections and punishmentes, they do not procede vpon any priuate malyce of their hartes, or displeasure towardes any man, or for any lucre, fauour, or feare of any persõ, but that they haue their

eye

eye and consideration only vpon the reformation & amendment of the person, whom they do correct, or elles vpon the good ordre and quietnes of the common weale, so that still there may remayne in theyr hartes charitie, and loue towardes the person, they punysshe. And lyke as the father loueth his chylde, euen whan he beateth hym: Euen so a good iudge, whan he giueth sentence of death vppon any gylty person, although he shew outwardly sharpenes, & rigour, yet inwardely he ought to loue the person and to be sory and heauy for his offences, and for the death whiche he hym selfe by the law dothe and must nedes condemne him vnto. And although inferiour rulers and gouernours, maye correcte and punysshe suche as be vnder their gouernaunce, yet they maye not punysshe by deathe, nor mutilate, maime, or imprison them, or vse any corporall violence towardes them, otherwyse then is permitted by the highe gouernour, that is to say, by the prince and his lawes, from whom all such authoritie doth come. For no man may kylle, or vse suche bodily coertion, but onely princes, and they which haue authoritie from princes, ne the sayde princis, nor any for them, may do the same, but by and according to the iuste order of their lawes and ordinances.

Moreouer no subiectes may draw their swordes against their prynce for any cause what so euer it be, nor against any other (saynge for lawfull defence) without their princes lycence. And it is theyr duety to draw their swordes for the defence of their prynce and realme, whan soo euer the prince shall

commande

commande theym so to do. And although p̄inces, which be the chiefe and sup̄eme heades of their realmes, do otherwise than they ought to do: Yet god hath assigned no iudges ouer them in this wo̱lde, but wyl haue the iugement of them reserued to him selfe, and wil punishe them whan he seeth his time. And fo̱ amendement of such p̄inces that do otherwise than they shulde do, the subiectes maye not rebell, but must p̄aye to god, whiche hath the hartes of p̄inces in his handes, that he so turne their hartes vnto him, that they maye vse the swo̱de, which he hath gyuen them, vnto his pleasure.

Against this commandement offende all they, whyche do kyll, mayme, o̱ hurte any man without iuste o̱de̱ of the lawe, and giueth counsayle, ayde, fauour, p̄uocation, o̱ consent therto.

And also all they, whiche may (yf they wyll) by their authozitie o̱ laufull meanes, delyuer a man from wo̱ngfull death, mutulation, hurt o̱ iniury, and wyll not do it, but wyll wyncke therat, and dissemble it, be transgressours of this commãdement.

And al iudges, which seing no sufficient matter o̱ cause of death, o̱ vpon lyght triall, without sufficient examination and discussion, giue sentence of death, o̱ whan the matter o̱ cause of death is sufficient, and the triall good, yet delyte in the deathe of the person, be transgressours of this cõmandement.

And likewyse be all those, whiche in causes of lyfe & deathe, being impanelled vpon inquestes, do lyghtly condẽne o̱ endite any person, without sufficient

ficient euidence, examination, and discussion of the informations gyuen vnto them. And moreouer all those, whiche either in such causes do giue false euidence or information, either wittingly, contrary to their owne conscience, or doubtyng of the truthe of those informations, or without sufficient examination, do promote, enforce, or manteine suche euidences, informatiõs, or inditementes, do also breke this commaundement.

SO DO all they whiche wyllyngly do kyll them selfe for any maner of cause, for so to doo, there can be no pretence of lawfulle cause, ne of iust order. And therfore he that so dothe, kylleth at ones both body and sowle.

FYnally all they, whiche beare hatred and malyce agaynste their neighbours, and eyther malyciously speake wordes of contempte, dyspite, checkynge, cursynge, and suche other, or elles publysshe their neyghbours offences to their sclander, rather than to their amendemente: And generally al they that liue in yre, malice, enuy, and murmuringe at other mens welth, or reioysing at other mens trouble or hurt, or suche other like, they offende all agatnste this precepte.

¶ The exposition of the seuenth commandement of god.

Thou shalte not cõmitte adultery.



ALthough this word Adultery doth signifie properly the vnlaufull commixtion of a maryed man with anye other woman, than with his owne wyfe, or elles of a maried woman with any other man, than her owne husbande: yet in this commaundement, it is taken not onely for that, but also for all maner vnlaufull copulation betwene man and woman maried and vnmaried, and all maner of vnlaufull vse of those partes, whiche be ordeyned for generation, whether it be by adultery, fornication, incest, or any other meane.

And in laufull matrimonye a man may breake this commandement, and lyue vnchaste with his owne wyfe, yf he do vnmeasurably or inordinatly serue his or her fleshly appetite or lust. And of such the deuyll hath power, as the angel Raphael saide vnto Thoby: They that marrye in suche wyse, that they exclude god out of their hartes, and gyue them selues vnto their owne carnal lustes, as it were an horse or a mule, whiche haue no reason: apon suche persons the deuyll hath power.

Thob. vi.

Also all christen people ought highly to regard the obseruation of this cõmandement, considering howe moch god is displeased, and what vengeance he

he hathe alwayes taken, and euer wyll take for the tranſgreſſion of the ſame. For confirmation wherof, you ſhall vnderſtande, that god in the tyme of Moyſes lawe, cõmanded, that who ſo euer committed adultery ſhulde be ſtoned to deathe.

And that almyghtye god, after the chylderne of Iſrael had committed adultery with the women of Moab and Madian, cõmanded fyrſt, that the heades and rulers of the people ſhulde be hanged, for that they ſuffred the people ſo to offende god. And afterwarde commanded alſo, euery man to ſlea his neyghbour, that had ſo offended. In ſo moche that there was ſlain of that people the number of .xxiiii. M. and many mo ſhoulde haue ben ſlayne, had not Phinees the ſonne of Eleazar the high prieſte, turned the indignation of god frome the chyldren of Iſraell. For this Phinees, whan he ſawe Zamry, chiefe of the tribe of Symeon, in the preſence of Moſes, and all the people, go vnto Coſby, a noble mãs daughter of the Madianites, to committe fornication with her, he roſe from among al the multitude, and takynge a ſworde in his hande, wente in to the houſe where they were, & thruſt them both through the bealyes. Whoſe feruent mind and zeale, god did ſo moche allowe, that he dydde therfore bothe ceaſſe frome the farther punyſchement of the Iſraelytes, and alſo graunted to Phinees, and his ſucceſſours for euer, the dignitie of the high prieſthode.

Also the tribe and ſtocke of Beniamin was ſoo punyſched for the maintenance of certayne perſons Iud. xx

of the cytie of Gaba, whiche had contrarye to this commandement, shamefully abused a certain mans wyfe, that of .xxv. M. .x. vii. C. men of armes, there remayned on lyue but .vi. C.

Moreouer almyghty god for the transgression of this commaundement, caused brymstone and fire to rayne downe from heauen, vpon al the countrey of Sodome and Gomor, and so destroyed the hole region, both men women and beastes, and all that grewe vpon the earthe, reseruynge onely Loth and his two doughters. Gen. xix

These terrible examples and many other like, almighty god dyd shewe in times past, to the intent we shulde haue them in our continuall remebrance and shulde euer stande in awe and feare so to offend god. For though he dothe not presently punyshe vs here in this worlde, as he dyd the persons afore rehersed: yet his longe pacience and forbearynge, is no allowance or forgyuenes of our offences, yf we continue styll in them, but a sore accumulation and heapinge togyther of goddis wrathe and indignation agaynst the daye of iudgement. At whiche time in stede of this temporall payne, we shall receyue euerlastyng paine, being (as saint Paule sayth) excluded from the euerlastinge kyngdome of heauen. Rom. ii. And as Christe saith in the gospel, and saynt John in the apocalypse: we shall be caste into the burnynge lake of hell, where is fyre, brymstone, wepynge, waylyng, and gnasshyng of tethe without ende. Mat. xxv. Luc. xiii.

Furthermore in this commandment not only

ly the vices before rehersed, be forbydden and pro-
hibited, but also the vertues contrary to them be re-
quyred and commanded: That is to saye, fidelitie,
and true kepyng of wedlocke, in them that be mar-
ried, continence in them that be vnmaried: And ge-
nerally in all persons, shamefastnes and chastenes
not only of dedes, but of wordes and maners, coū-
tenance and thought. And moreouer fastynge, tem-
perance, watchynge, labour, and all laufull thin-
ges that conduce and helpe to chastitie.

And therfore against this cōmandement offend
all they, whiche take any syngle woman, or other
mās wyfe, or that in their hartes do couet or desyre
vnlaufully to haue them. For as Christ saith: who Mat.v.
so euer beholdeth a woman, couetynge her vnlaufully,
hath alredy committed adultery with her in his hart.

They also offende this commaundement, that Leui.xviii
take in mariage, or out of mariage, anye of their &.xx.
owne kynrede or affinitie, within the degrees for-
bydden by the lawe of god.

They also offende this commandement, whiche
abuse them selues, or any other persons against na-
ture, or abuse their wyues in the tyme of their men-
struall purgation.

They also that do nourishe, styre vp, and pro-
uoke them selues, or any other, to carnal lustes and
plesures of the body, by vnclenly and wanton wor-
des, tales, songes, syghtes, touchynges, gay and
wanton apparell and lasciuious deckynge of them
selues, or anye suche wanton behauiour and intice-

ment. And also all those, whyche procure any suche acte, or that minister house, lycence, or place therunto. And all counsaylers, helpers, and consentours to the same, do greuously offende, and transgresse this commandement. Likewise al they that auoyde not the causes hereof, so moche as they conuentently may, as surfetting, slouth, idelnes, immoderate slepe, and company of suche both men and women, as be vnchaste and euyll dysposed, be giltie of the transgression of this commaundement.

The exposition of the eight commaundement of god.

Thou shalte not steale.

Vnder the name of theefte or stealynge, in this commaundement, is vnderstande all maner of vnlaufull takyng away, occupying, or kepyng of an other mans goodes, whether it be by force, extortion, oppression, bribery, vsury, simonie, vnlaufull cheuisance, or shiftes, or els by false byyng and selling, either by false weightes, or by false measures, or by sellyng of a thinge counterfayt for a true, as gylte copper, for true gold, or glasse for precious stones, and generally all maner of fraude and decept.

And like as the vices before rehersed, be forbidden by this precepte: Euen so sundry vertues contrary

trary to the ſaid vices be cõmanded by the ſame, as to deale truely and plainly with our neighbours in all thynges, to gette oure owne goodes trewly, to ſpende them liberally vpon them that haue nede, to feede the hungry, to gyue drynke to the thirſtye, to clothe the naked, to harborowe the harbourleſſe, to comforte the ſycke, to viſite the priſoners: And fynally to helpe our neighbours, with our learnyng good counſayle and exhortation, and by all other good meane that we can.

Against this commandement offende all they which by craft or violence, vpon ſea or lande, ſpoile robbe or take away any other mans ſeruãt or child, lande, or inheritance, horſe, ſhepe, or cattell, fyſſhe, foule, conies, or deere, money, iewels, apparaile, or any other thyng, which is not their owne.

Likewiſe offende all they againſt this cõmandement, whyche haue goodes gyuen to an vſe, and put them not to the ſame vſe, but kepe them to their owne aduantage, as maiſters of hoſpitals, and falſ executours, which conuert the goodes gyuen to the ſuſtentation of the poore folkes, & to other good and charitable vſes, vnto their own profit. And alſo all they, which receiue rent or ſtipend, for any office ſpiritual or temporal, & yet do not ther office belõging thervnto, be tranſgreſſours of this commandemẽt.

And ſo all they which take wages or fee, pretẽdyng to deſerue it, and yet do not in deede, as laborers, and hyred ſeruantes, which loyter and do not applye their buſyneſſe. And lyke wyſe aduocates,

pro-

proctours, attourneys, counsaylours in any of the lawes, whiche sometyme for lyttell payne take moche stipende, or by their defaut & negligence, marre good causes, or do any thynge to the hinderance of spedy iustyce, for theyr aduauntages, do transgresse this commandement.

Also all ydell vacabundes and sturdy beggers, whiche beynge able to get theyr lyuinge by labour, take suche almes, wherewith the poore and impotent folkes shulde be releued and susteyned, do offende against this commandement.

Moreouer al they transgresse this commandement, which bye any stoolne goodes, knowing that they be stoolne, or that bye thynges of theym that haue none authoritie to sell them, or alienate them, yf they knowe the same. And lykewise do they, whiche withholde goodes stoolne, or that fynde thynges lost, and knowynge the owner therof, wyll not restore them, or wyl not do their diligence to knowe the owner.

They also whiche defraude theyr hyred seruantes of their due wages, and they that borowe anye thynge, or reteyne any thyng delyuered vnto them vpon truste, and wyll not restore the same agayne. And they that vse falle weyghtes or melures, or deceytefull wares, or sell theyr owne wares at an vnreasonable price, farre aboue the iuste value.

And they that ingrosse and bye vp any kynde of wares holely into theyr owne handes, to the intent that they may make a scarcenes therof in other mes

handes

handes, and sell it agayne as they lyste.

And generally all couetous men, whyche by any meanes vnlaufully gette, or vnmercyfully kepe theyr goodes from theym that haue nede, be transgressours and breakers of this commaundement.

The exposition of the nynth commaundement of god.

Thou shalte not beare false wytnesse against thy neyghbour.

BY this commaundement is forbydden all maner of lying, slanderyng, bakbyting, false reportyng, false accusynge, euyll counsaylyng, and all such mysdisyng of our tonge to the hurt of our neighbours, whether it be in their bodye or goodes, or in their good name and fame. The apostle saynte James likeneth the tong of a man, vnto the bitte of an hors mouth, which turneth the hole horse euery way, as pleaseth hym that sitteth on the horse backe: and he compareth it also to the healme of a shyp, wherby all the hole shyp is ruled, at the pleasure of him that gouerneth the healme. And thirdly, he compareth it vnto a sparke of fyer, which if it be suffred, wyl burne vp an hole towne or cittie. And surely all these comparisons be verye apte and mete. For the tonge of a man no doubt, is the chief stay of all the hole body, Iacob. iii.

eyther to do moche good, or to do moche hurt. The voyce of the tounge perceth the hartes of hearers, and causeth them to conceyue of other men, good or euyll opinion. It kyndleth or quencheth cõtention. It disposeth men to warre or peace, and moueth the hearers sundry ways, to goodnes or vyce. And like as the great ragious flames, that goo from house to house, come but of one sparkel, whiche in the begynnyng mought haue ben easily quenched, but by negligense and sufferaunce encreaseth and waxeth so great, that no man can resyst it: And lyke as fyre is a great cõmoditie many wayes, if it be well and wysely vsed, a contrary an vtter destruction, if it be suffered, and not taken hede vnto: Euen so of mans tounge, although it be a very small membre of the body, yet there commeth excedyng great benefytes, both to him self and to others, yf it be wel and wisely gouerned. And contrarywise, if no hede be taken therunto, but be suffred to runne at large, than it is not one euyll alone, but a roote and occasion, or rather a heappyng togither of all euyls.

And bycause that of the tonge commeth so moche good, or so moche euyl: Therefore by this commaundement is not onely forbydden all euyll vse of the tonge, to the hurt of our neighbours, but also in the same is commanded all the good vse of the tonge, to the benefite of our neyghbours, as to be true and plaine in our wordes, to be faithfull in couenantes, bargaines, and promyses, to testifie the truth in all courtes, iugementes, and other places, to report well of them that be absent, to gyue good coun-

counsayle and exhortation to all goodnes, to dyssuade from all euyl. And whan we knowe any man to do amysse, not to publisshe his faute to other men to his sclander, but rather to admonisshe him priuily betwene him and vs, and to seke his reformatiō, to speake wel by our ennemies, to pacifie and set at one theym that be ennemies, to excuse them, and to answere for them, that be vniustly slandered: and generally in all other thynges to vse our tounges in truthe, to the wealthe of our neyghbours.

Against this commandement offende all they, which by lying and vttering of falce spech, deceyue and hurte any man. And suche lyers, be the deuyls childre. For as saint John saith in his gospel: The deuyll is a lyer, and father of lyers. And therfore byddeth saint Paule: That we shulde put away lying, and speke trouth euery man to his neighbour. Ioan. viii. Ephe. iiii.

They also offende against this cōmandement, which be detractours, backebiters, and sclanderers whom the wise man doth liken vnto serpentes, that priuily byte or sting men behinde, whan they be not ware therof. And surely such men (what so euer they pretende) go not about to heale and amende theym that do amysse, but rather do satisfie theyr owne malyce, and sclanderous tounges. For lyke as the surgeon, that wyl heale a wounde, dothe couer it, and bynde it, that it take no open ayre: So yf we intende the amendment of our neighbours faut, we must not open it abrode to his hurt, but we must be sory, and pray to god for him, & so taking him to vs we must priuily counsaile and exhort him. And this Eccl. x.

lauyng correction, wyll make him beware and take hede, that he offend no more. But if we tell his fautes, fyrst to one, and after to an other, and charge euery one to kepe counsaile, as though we had tolde it to no mo, this is no amendment of his faute, but a declaration of our owne, and a reprehension of our selues, in that we vtter so the vnto other, that thyng which we our selues iudge not to be vttered. And surely we condemne our selues therin, for we shulde fyrst haue kepte it secrets to our selues, if we wolde not, an other man shulde vtter the same. And therfore the wyse man sayth: If thou hast herde any thing against thy neighbour, let it dye within the, and be sure it wyll not burst the. And in an other place: As euyll is he that backebiteth priuely, as the serpent whiche stregth vnwares.

Eccl. xix

And they also offende against this commaundement, whiche gladly gyue eares, and be redy to here suche backebitours. For as saint Bernarde sayth: Lyke as the backebyter caryeth the deuyll in his mouthe: so the hearer carieth the deuyll in his eare. For the detractour is not glad to telle but to hym, whiche is glad to heare. And the wyse man sayth: That lyke as the wynde dryueth away the raine, euen so dothe a sadde and a dysplesant countenaunce dryue away the toung of the backbitours, and maketh them abasshed.

Pro. xxv.

They also breake this commaundement, whyche with flatteryng and double tounges, go about to please such as be glad to here complayntes. Iuges also, whiche gyue sentence, contrarye to that, whiche

which they knowe to be true, and they that in iuge-
ment do hyde and suppresse the truth, and they that
make false plees, to the delay and hynderaunce of
Justice, or anye otherwyse do stop iustyce: And en-
questes, whyche vppon lyght groundes, or vppon
groundes not well examined or discussed, gyue ver
dite, be transgressours and breakers of this cõman
dement. And aboue other, they do trãsgresse this cõ-
maundement, whiche in preachyng or other wayes,
do teache or mainteyne anye false or erronious do-
ctrine, contrary to the word of god, or that do teach
fables, or mens fantasies and imaginations, affir-
ming them to be the word of god. And such be worse
than false wytnesses of worldely matters, for they
beare false wytnes against god and his truthe.

The exposition of the tenthe commandement of god.

Thou shalt not vniustly desire thy neighbours house, nor thy neighbours wyfe, nor his seruaunt, nor his mayde, nor his oxe, nor his asse, nor any thing that is thy neighbours.

Where as in the other cõmandementes before rehersed, be forbidden all wordes and dedes, which be againste goddes pleasure, and the loue of our neyghboures: In this last precept is forbidden the inward consent of the harte, to all vnlefull motions, desy-

res, delites, inclinations, and affections vnto euyl, whiche thinges be so roted and planted in al vs the childzen of Adam, euen from the fyzst houre of our byzth, that although by the inspiration of the holy goste, and the grace of god gyuen vnto vs, we doo entende neuer so well, and wolde moste gladly eschue all euyll: yet there remaineth in vs a disposition and redynesse vnto such thinges, as be contrary to the wyll and cõmandement of god: In so moche, that if the grace of god did not helpe vs to stay and resiste our naughty thoughtes & delyte vnto synne, the same our concupiscence and noughtines, shulde be so moche, that we shulde runne headlynge in to synne and mischiefe, our nature is so cozrupte, and we be so farre from the perfect obedience vnto goddis wyl, whiche obedience Adam had in the state of innocencye. And of this cozruption of our nature and redynes vnto euyll, complayneth saint Paule in his epistle vnto the Romains, where he declareth
Rom. vii. at length, that the nature of man is so full of concupiscence and euyll affections, that no man dothe ozcan of him selfe satisfie ozfulfyl the lawe of god: And that the law condemneth all men as transgressours, and that therfoze euery man foz his saluation, muste haue refuge vnto the grace and mercy of god, obteyned by our sauiour Jesu Chzist.

Furthermoze lyke as in the fyfte cõmaundement, vnder the name of father and mother is vnderstande al superiours: And in the .vi. commandement, vnder the name of kyllyng is vnderstande al wzothe and reuenging, And in the .vii. commande-

ment

ment, vnder the name of adultery, is vnderstande all vnchaste lyuynge: And in the eyght commandment, vnder the name of theste is vnderstande all disceytful dealynge with our neyghbours: And in the .ix. commandment, vnder the name of false wit nesse, is vnderstande all mysreporte, and vntrewe vse of our tonge: So in this last commandement, vnder the name of desyryng of an other mans wyfe and goodes, is vnderstande all maner of euyll and vnlawfull desyre of any thynge.

And lyke as in this precepte be forbydden euyll desyres, euen so in the same be commaunded good desyres, good affections, good inclinations to godly thynges, and the perfect obedience of our hartis vnto goddis wyll, whyche althoughe we shall not fully and absolutely atteyne vnto, whiles we be in this lyfe: Yet this commandement dothe binde vs to enforce and endeuour our selues therunto, by cõtynual fyghtynge and resistinge against the sayde corruption, concupiscence, and euyll desires, for as moche as by theym man is contynually tempted to euyll dedes and vicious lyuinge, accordinge wherunto sayncte James writeth: Lette no man saye. Iacob. i.
whan he is tempted to euyll, that he is tempted of god. For as god can not be tempted to euyll, so he tempteth no man to euyll, but euerye man is tempted, drawen, and allured by his own concupiscence: than concupiscence whan she hath conceyued, bringeth furth synne.

All they be transgressours of this commandement, whyche by delyberation and full consent, cast

their

they? myndes and lustes, to accomplysshe the concupiscence and desy?e, whiche they haue to obteyne and gette vnlawfully an other mannes wife, child, seruant, house, lande, cattall, o? any thynge o? goodes that be his.

And they also be transgressours of this commandement, which by enuy, be so?y of they? neighbours wealth and p?osperitie, o? be gladde of they? so?owe hinderance and aduersitie. And also all they whiche do not set they? myndes and studies, to p?eserue, maynteyne, and defende vnto their neyghbours (as moche as it is in theym) they? wyues, chyld?en, seruauntes, howses, landes, goodes, and all that is they?s. Fo? (as befo?e is declared) this commaundement not onely fo?biddeth vs to desy?e vnlaufully from our neighbour any thing that is his: But by the same we be also commanded, gladly to wisshe and wyl vnto him, that he may quietly possesse & enioy al that god hath set him, be it neuer so great abundance. And this mynd we oughte to beare vnto euery man by this commandement, not only if they be our frendes and louers, but also yf they be our ennemyes and aduersaries.

Here

Here foloweth the exposition of the prayer of our lorde called the Pater noster, deuided in to seuen petitions.



i Our father which art in heauen: halowed be thy name
ii Thy kyngdome come.
iii Thy wyl be done in earth/ as it is in heauen.
iiii Gyue vs this day our dayly breade.
v And forgyue vs our trespasses: as we forgyue thē that trespasse agaynst vs.
vi And let vs not be ledde into temptatiō.
vii But deliuer vs from euyll. Amen.



For the better and more ample declaration of this prayer, ye shall vnderstande, first that our sauiour Jesus Christ, was the author and maker therof, and that therfore lyke as he is of infinite wisedome, and of infinite loue & charitie towardes vs: euen so al christen men ought to thinke and beleue that this same prayer is the most excellent and most sufficient, & most perfect of al others. For neyther there is any thinge in this prayer superfluous, neyther there wanteth any petition, suite, or request

for ſuche thinges as be neceſſarie for oure iourney and paſſage in this worlde, or for oure furtherance to thatteininge of the lyfe and glorye euerlaſtynge.

Secondely that euery good chriſten man may be aſſured to atteyn the requeſtes made in this praier, if he ſhall enforce hym ſelfe, and apply his hole harte and wyll to the wyll and grace of hym, vnto whom this prayer is made, and alſo if he ſhall vtter and offer the ſaid petitions inwardly with his hart and with ſuche faith, confidence, and truſte in god, as he requireth. For ſurely no prayer is thankfull vnto god, but that whiche is made with the harte.

Pſ. cxviii And therfore the prophet Dauid crieth to our lorde
Exo, xiiii with all his hart. And Moyſes is noted to crye out alowd, whan he ſpake no word with his mouth, but he ſpake aloude with his hart. And our lord by his
Eſa, xxix prophete noteth, that ſome pray with theyr lyppes, and in their hartes mynde nothynge leſſe than that which they praye for. And therfore who ſo euer intendeth by ſaieng his Pater noſter, to atteyne his deſyre, he muſt haue with faith a good and erneſt deuotion, and his harte as nygh as he can, voyde of vayne thoughtes, and applyed to god, ſo that the entente and deſyre of his harte maye be ioyned alwaies with the prayer of his mouth.

And for this purpoſe it is mete & moch requiſite, that the vnlearned people ſhulde vſe to make theyr prayers in their mother tongue, which they beſt vnderſtande, whereby they may be the more moued and ſtirred vnto deuotion, and the more erneſtly minde the thynge that they pray for.

The

Our father which art in heauen/ halowed be thy name.



OF theſe wordes Our father, placed in the beginning of this petition, all true chriſten me ought to conceiue a great comfort and ioy, in that they be taught and commaunded in this prayer to take almighty god for their father, and ſo to call him, as for example: If oure ſouerayne lorde the kinge wolde ſaye to any of vs, take me for your father, and ſo call me, what ioye in harte, what comforte, what confidence wolde me cõceiue of ſo fauourable, & gracious wordes? Than moch more incõparably haue we cauſe to reioyſe, that the king & prince of al princes ſhewith vnto vs this grace & goodnes, to make vs his chyldren. And ſurely as the naturall ſonne may aſſuredly truſt that his father will do for him, all thinges that may be for his ſetting forth and aduancemẽt: euen ſo we may vndoubtedly aſſure our ſelues, that hauing almighty god to our father, vſinge our ſelfe as obedient children, we ſhall lacke nothinge whiche may be profitable for vs, toward the euerlaſtynge inheritaunce prepared for vs.

And here is to be noted a leſſon, that as this word Father, declareth the great beneuolence, mercy and loue of god towardes vs, as wel in the creation, as alſo in the redemption of man: ſo it admoniſheth vs againe of our duetie towardes him, and

howe we be bounde to shewe againe vnto hym our hole harte, loue, and our obedience and redynes to fulfyll all his preceptes and commaundementes, with all gladnes and humylitie. And therfore who so euer presumeth to come to god with this prayer, and to call hym father, and yet hath not full intente and purpose to vse hym selfe in all thinges lyke a kinde and an obedient sonne, he cōmeth to hym, as Luc. xxii Judas came to Christe with a kysse, pretendynge to be his frende and his seruant in callyng hym mayster, and yet he was in dede a traytour to hym, and a deadly enmeny. And for this consideration, euery christen man that intendeth to make this prayer, ought inwardly and thoroughly to inserche and examine hym selfe, and yf he finde in hym selfe any notable crime, for the whiche he ought to be ashamed to call god his father: Let hym accuse hym selfe therof to god, and recognise his vnworthynes, sayeng, as the prodigall sonne sayde: Father I haue offended the, Luc. xv. I am not worthy to be called thy sonne. And with due repentaunce, and firme purpose & intente to amende his naughty lyfe, let hym lyfte vppe his harte to god, and callinge for his grace of reconciliation humbly say: Our father. &c.

Moreouer by these wordes, Our father, is signified that we ought to beleue, that almyghty god is the common father of al true christen people, and fatherly regardeth all, throughe and by the meane of our sauiour Jesu Christe, vnto whom all faithful and obedient christen men be brethern by grace and adoption, and called to inherite with him the

kinge

kingdom of heauen. And they be also brethern eche one to other, hauing all one father, which is god almighty. And therfore we oughte not onely to be of one spirite towardes our said father, and to employ and endeuour our selues to the vttermost, to please him, and to kepe his lawes and commandementes, but we ought also eche to consent with other in perfite loue & charitie, & eche to helpe & further other, towardes the saide inheritaunce of heauen. And finally in al our prayers to god, eche to cõprise other, and to praye for other, lyke as in this prayer we be taught to say. Our father, giue vs our breade: forgiue vs our synnes: suffer vs not to fal into temptation: and delyuer vs from euyll.

By these wordes, whiche art in heauen, we be taught, that we ought to haue an inwarde desyre, and a great care & study, to come to the place where our heuenly father is, and moche couet his sighte and presence. For lyke as a lyuynge chylde is euer desirous to be where his father is: euen so oughte we euer desyre to be with our heauenly father, and to endeuour our selues that our conuersation be all withdrawen from the worlde, the flesshe, and the deuyll, and be sette in heauen and heauenly thinges, as saint Paule teacheth, and we shulde continually waple and lamẽt, bycause we be not with our heauenly father, sayenge with the prophete: wofull am I, that my dwellynge apon the earthe is so moche prolonged. Phili. iii. Ps. cxix.

In these wordes, Halowed be thy name, it is to be noted, that by the name of god, is vnderstande

god him selfe, the power of god, the myght, the ma-
iestie, the glory, the wisedome, the prouidence, the
mercy and goodnes of god, and al suche other good
thinges, as in scripture be attributed vnto god.
And this name is halowed, whan it is prayed, glo-
rified, sette forthe, honoured and magnified of vs
both in worde and deede.

And where in this petition we praye, that his
name myghte be halowed, it is not to be taken or
thought, that this name of god, whiche in it selfe is
euermore moste holy, most glorioufe, most marue-
lous and full of maiestie, can be eyther aduanced or
diminished by vs, or any thyng that we can do, but
we desire here, that this most holy name may (acco-
dinge as it is in it selfe most holy) be so taken, vsed,
honoured, & halowed of vs, & of all others, as well
heathen as christened, like as on the contrary part,
this name is said to be polluted and defyled, whan
we do either in worde or deede, contumelioufly, and
contemptuoufly or otherwise dishonour the same.

We desyre therfore in this petition, that al false
faythe, by the whiche men eyther mistruste god, or
put theyr confidence in any other thinge more than
in hym, maye be destroyed. And that all witchecraf-
tes and false charmes and conjuratiõs, by the whi-
che Sathan and other creatures be inchanted may
ceasse and gyue place to goddis holye name, and so
likewise, that all heresies and false doctrines maye
banishe awaye, so that goddis holy worde maye be
truely interpreted, and purely taught and set forth
vnto all the worlde, and that all infideles may re-
ceyue

cepue the same: and be conuerted to the right catholyke faith, wherby all disceyte, hypocrysie, and counterfaitting of truthe, of ryghtuousnes, or of holines myght clerely be extincte.

Furthermore we beseche and prayе god here, that his name may be halowed, so that no mā shuld sweare in vayne by it, or otherwyse abuse ꝑ same, to lye or to discepue his neyghbour. And generally, ꝑ none shulde fall into pryde or ambition, in to desire of worldly glory and fame, into enuy, malice, couetousnes, adultery, glotteny, slouth, backebytynge, slandering of his neighbours, ne into any other euyll or wycked thoughtes and dedes, wherby the name of god may be dishonoured and blasphemed. Collo. i.

In this prayer also we requyre god to graunt vs, that in all perilles and daungers we runne vnto hym, as vnto our onely refuge, and cal vpon his holy name, and that in our good wordes and workes, we maye please and magnifie him, & be by him preserued from the most damnable sinne of vnkindnes towardes him. And also that we, whiche do alredy profesle the right faith, maye stil continue therin, and may do and expresse the same as well in our outwarde conuersation, as in confessynge it with our mouthe, so that by our good lyfe, and our good workes, all other maye be moued to good, and that by our euyll workes and sinnes, no man maye take occasion to slaunder the name, or dimynysshe the laude and prayse of god, but that all our workes & doynges myght returne to the honour and prayse of goddes name. Phili. iii.

The

Thy kingdome come.



This ſeconde petition is very neceſſary, for no doubt our auncient enneinie the deuyll, goeth about continually by all craftye meanes, to deceyue vs, and bringe vs vnder his power and dominiō. And ſurely ſo longe as pryde and diſobedience reigneth in vs, ſo longe as yre, enuye, wrothe, or couetouſnes reigneth in vs, ſo longe as gloteny, lechery or any kynde of ſynne reygneth in vs, ſo longe we be vnder the dominion and kyngedome of the deuyll. For the deuyll vndoubtedly, is kyng ouer all the chyldren of pryde, that is to ſaye, ouer all them that be ſynners, rebelles and diſobedient vnto god

And for as moche as it is not in our power to deliuer our ſelfes from vnder this tyranny of the deuyll, but onely by goddes helpe (for our perdition and vndoinge is of our ſelues, but our helpe and ſaluation is of god, as ſaith the prophete Oſee) therfore it is very neceſſary for al tru chriſten people, to make this petition inceſſantly vnto our heauenly father, and to beſeche hym accordynge to this doctrine of Chriſte, that by his grace and helpe, we may eſcape the dominion and power of the deuyll, and that we may be made ſubiect vnto his heauenly kingdome, therfore in this petition we deſire god to gyue vs afore all thinges, true and conſtant faith in him, and in his

Oſe. xiii.

in his sonne Jesu Christ, and in the holy goste, with pure loue and charity towardes him and al men, to kepe vs also from infidelitie, desperation, and malice, whiche mighte be the cause of our destruction, to deliuer vs from dissentions, couetousnes, lechery, and euyll desires and lustes of synne, and so the vertu of his kyngdome to come, and to reigne with in vs, that all our harte, minde, and wittes, with al our strength inwarde and outwarde, may be ordered and directed to serue god, to obserue his commandementes and his will, & not to serue our selfe, the flesshe, the worlde, or the deuyll.

We desire also, that this kingdome ones in vs begunne, may be dayly encreased, and go forward more and more, so that all subtill and secrete hate, or slouth, whiche we haue to goodnes, be not suffered to rule so in vs, that it shall cause vs to loke backe again, and to fall into synne, but that we may haue a stable purpose and strenth, not onely to beginne the life of innocency, but also to procede ernestly further in it, and to perfourme it accordyng to the saying of saint Paule, where he prayeth, that we may walke worthely, pleasynge god in all thinges, being fruiteful in al good workes, and growing and encreasyng in the knowlege of god. Also in an other place he saith: worke and do the truth in Charitie, and encrease and go forward in Christe. Collo. i. Ephe. iiii.

Therfore in this prayer, desyrynge the kyngedome of god to come, we requyre also, that we being alredy receiued and entred in to the kyngedome of grace and mercy of god, may so continue and perse-

here therin, that after this lyfe, we may come to the kingdome of glory, whiche endureth for euer. And this is that great & feruent desyre, wherwith good men being mortified from worldly affections, haue ben and be alwayes kindled & enflamed, as appereth by saint Paule, whā he said: I wold be losed frō this body, and be with Christ. And in an other place he saith: we that haue receyued the first fruites of the spirite, wayle and mourne in our selues, wisshinge & lokinge to be delyuered from the mortalitie and miseries of this body, in to the glory of the children of god.

Phil.i.

Rom.viii.

The thirde petition.

Thy will be done in earth / as it is in heauen.

FOr the better vnderstāding of this thirde petition, we muste know, that by disobedience & synne of our firste father Adam, we be as of our nature onely without the grace of god, vnable to fulfyll the will & preceptes of god, and so enclined to loue our selues, and our own willes, that we can not hartely loue neither god nor man, as we ought to do. And therfore we being ones christen men, it is requisite for vs to pray, that lyke as the holy aungelles and saintes in heauen (in whom god reigneth perfectly and hooly) do neuer ceasse ne shall ceasse to glorifie hym, to prayse him, and to fulfyll his wil and plea-

sure

sure in all thinges, and that most readyly & gladly without any maner of grudging or resysting therunto, knowing certainly and clerely, that his wil is alway the best: euen so that we the childzen of god in earth, may dayly and continually prayse god, & by our holy conuersation in good workes, & good lyke, honour and glorify him. And that we may frō time to time so mortifie our owne natural corrupte and sinfull appetite and wyll, that we may be euer redy, lyke louing childzen, humbly, lowly, and obediently, to approue, allowe, and accomplysshe the wil of god our father in al thinges, and to submitte our selues with all our harte vnto the same, and to acknowlege, that what so euer is the wil of god, the same is most perfite, most iust, most holy, and moste expedient for the wealth and helthe of our soules.

Wherfore in this petition also, we desire of god true and stable pacience, whan our wyll is letted or broken, And that whan any man speaketh or dothe contrary to our wyll: yet therfore we be not out of pacience, neyther curse or murmure, or seke vengeance against our aduersaries, or them whiche lette our wyll, but that we may say well of them, and do wel to them. We pray also, that by goddis grace we may gladly suffer al diseases, pouertie, dispispynges, persecutions, & aduersities, knowing that it is the wil of god, that we shuld crucifie and mortifie our willes. And whan any suche aduersitie chaunceth vnto vs, attribute all vnto the wil or sufferaunce of god, & giue him thankes therfore, who dothe ordre all such thinges for our weale and benefite, eyther

for the exercise and the tryall of the good, to make them stronger in goodnes and vertue: or elles for the chastisement and amendmente of the euyll, to suppresse theyr euyll motions and desires.

And also we pray, that whā so euer it shal please god to call vs out of this transitory lyfe, we may be wyllynge to die, and that conformynge our wyll to the wyl of god, we may take our deathe gladly: so that by feare or infirmitie, we be not made disobedient vnto him.

We desyre furthermore, that all our membres, eyes, tongue, harte, handes, and fete be not suffred to folowe the desires of the flesche, but that all may be vsed to the will & pleasure of god: and that maliciously we reioyse not in their troubles, whiche haue resisted our wyll, or haue hurte vs, nor that we be enuiously sory, whan that they prospere and haue welfare, but that we maye be contented and pleased with all thing that is goddis will.

The fourth petition.

Gyue vs this day our dayly breade.

For the better declaration of this fourth petition, ye shall vnderstand first, that our lord teacheth vs not in this petitiō to aske any superfluous thing of plesure or delite, but onely thinges necessary and sufficient, and therfore he biddeth vs onely aske bread: wherin is not ment super-

superfluous riches, or great substance or abundāce of thynges aboue our estate or condition, but suche thinges onely as be necessary and sufficient for euery man in his degre, and accordyng therunto, saint Paule sayethe: we haue broughte nothynge in to this worlde, ne shall take any thynge with vs when we departhense. And therfore if we christē mē haue meate and drinke and cloth, that is to say, thynges sufficient, let vs holde our selues content, for they that set their myndes on ryches, and will haue superfluites more than nedeth, or is expedient to their vocation, they fal into dangerous temptations, & into snares of the deuyl, and into many vnprofitable and noysome desires, whiche drowne men in to perdition & euerlastyng damnation: for the spring and rote of all euils, is such superfluouse desire. The wise man also making his petition to our lord saith: Giue me neither pouertie nor excesse, but only thinges sufficient for my liuing, lest that hauing to moch, I be prouoked to deny god, & to forget who is the lord, & on the other side, lest that by pouertie constrained, I fall into theste & forswarethe name of my god. These two wise men, the one of the old, & the other of the newe testament, agree with the lesso of our sauiour, for both declare, that they desire onely thinges necessarye, signified here by breade, and both refuse and renounce superfluites vnprofitable, daungerouse and noysome. 1. Tim. vi. Pro. xxx.

Secondly in these wordes of our sauiour Iesu Christ, be reproued all those persons, which eate not their owne bread, & deuoure other mens bread, of which sorte be all those whiche liue of rauen and spoyles

ſpoiles, of theefte, of extorcion, of craffte and deceite, & they alſo which neither labour with their handes, nor otherwiſe apply their ſtudy, induſtry & diligẽce to ſome thing, which is good and beneficiall to the cõmon weale, and to the honour of god, but lyue in eaſe, reſt, idelnes, & wanton pleſure, without doinge or caring for any ſuche thing. And al they lykewiſe be reprooued, which being called in this world vnto any rome, office or authoritie, do abuſe the ſame, & do not emply them ſelfe, according to their vocatiõ.

Thirdly as the huſbande man tilleth and ſoweth his ground, wedeth it, and kepeth it from deſtroieng, praieng therwith to god for the encreaſe, & putteth al his truſt in him, to ſend hym more or leſſe at his pleaſure, euen ſo beſides our owne diligence, policy, labour and trauaile, we muſt alſo pray dayly to god, to ſende vs ſufficient, and we muſte take thankefully at his handes al that is ſent, and be no further carefull than nedeth, but puttyng to our endeuour, ſet our hole cõfidence & truſt in him: for our
Mat. vi. ſauiour Chriſt ſaith in ỹ goſpel, I ſay to you, be not careful for your liuing, what ye ſhall eate, ne what clothes ye ſhall weare: Is not life better than your meate, & your body better thã your clothing? Loke vpõ the birdes of the aire, they ſowe not, they reape not, they bring nothinge into the barne, & yet your heauenly father feedeth them, be not you of more price then they? Loke vpon the lillies of the fielde, they labour not, they ſpin not, & yet I tell you, Salomon in all his precious & rodial apparell, was not ſo clothed as one of them, therfore care you not for

theſe

these thinges: Leaue this care to them that knowe not god, your heauenly father knoweth ỹ you haue nede of all these thinges, but seke you first the kingdome of god, & his rightuousenes, & the wales iustly & truly to liue, and thē god shal cast al these thinges vnto you. These be the wordes of Christ, ful of good & comfortable lessons, that we shulde not care ne set our hartes to moche vpon these worldly thinges, ne care so moche for to morowe, that we shall seme to mistrust our lord. And here is a thing greatly to be noted in cōfort of the true laboring man, for surely be he craftes mā, or be he labourer, doing truly his office, whervnto he is called, he maye in that state and kind of life please god, and atteine saluation, as surely as in any other state or kynde of lyuinge. And although our lord hath so prouided for some, that they haue alredy sufficient and plenty for many daies & yeres, yet that not withstanding they ought to make this petition to god and say: Giue vs this day our dayly bread, for as moche as their substance (though it be neuer so great) like as it could not haue ben gotten, without god had sente it, so it can not prospere & continue, except god preserue it. For how many great riche men haue we knowē sodainly made poore, some by fier, some by water, some by theft, & many other wales? Was not Job the one day the richest man that was in all the este lande, & the morowe after had vtterly nothynge? It is therfore as nedefull to pray our lord, to preserue that he hath gyuen vs, as to praye him to giue it: for if he giue, & do not preserue it, we shall haue no vse of it.

Fourthly

Fourthly by this breade, whiche we be taught to aske in this petition, may be vnderstand the holy sacrament of the aultare, the very flesshe and bloud of our sauiour Jesu Christ, as it is writtē in the. vi. chapiter of sainte John: I am the breade of lyfe, whi che came downe from heauen. And the breade which I wyl gyue is my flesshe, whiche I wyll gyue for the lyfe of the world. And in this prayer, we desyre, that the same may be purely mynistred & distributed, to the comfort and benefyte of all vs, the true children of god. And that we also may receyue the same with a vyght faith and perfite charitie, at all tymes, whan we do and ought to receiue the same, so that we may be spiritually fed therwith to our saluation, & therby enioy the lyfe euerlastyng.

Iohn. vi.

Fynally by the breade, which our sauiour teacheth vs to aske in this petitiō, is ment also the tru doctrine of the word of god, which is the spirituall breade that fedeth the soule. For as the body is nou rished & brought vp, groweth & feedeth with breade and meate, so nedeth the soule euen from our youth to be nourished and brought vp with the worde of god, and to be fed with it. And lyke as the body wol faynt and decay, if it be not from tyme to time relee ued & refreshed with bodyly sustenance: euen so the soule waxeth feble & weake towardes god, onlesse ỹ same be cherish & kept vp with the worde of god, accordyng to the saying of Christ: A man lyueth not with meate only, but with euery worde that procedeth frō the mouth of god. And surely the word of god is the very cōfort, remedy, & helth of ỹ soule. For if we haue

Math. iiii.

haue aduersitie in this worlde, as pouertie, sickenes, imprisonment, and such other miseries, where shuld we seke for comforte but at goddis worde? If we thinke our selues so holy that we be without synne, where shulde we fynde a glasse to se our synnes in, but in the worde of god? If we be so full of synnes that we be lyke to fall into desperation, where can we haue comfort and learne to knowe the mercy of god, but onely in goddis worde? Where shall we haue armure to fight against our thre greate ennemies, the worlde, the flesshe, and the deuyll? where shall we haue strength & power to withstande them but as Christ did, in & by ꝑ word of god? And finally, if we haue any maner of syknes or disease in our soules, what medicine or remedy can we haue, but that is declared in goddis worde? So that the word of god is the very breade of the soule, and therfore as well for this breade of the soule, as for the blessed sacrament of the aultare, also for the breade and daply sustenance of the bodye, our sauiour Christe teacheth vs to pray in this fourthe petition.

The fyft petition.

And forgiue vs our trespasses/ as we forgyue them that trespasse against vs.

IN this petition we be taught a fruitefull aduertisement of mans estate in this present lyfe, whiche considered, no mā ought to glory in himselfe, as though he were innocent, and

without ſynne, but rather that euery good chriſten man without exception, ought to knowledge him ſelf to be a ſinner, and that he hath nede to aſke forgyuenes of god for his ſinnes, and to require hym of his mercy: for doubtles we daily commyt ſinne, whiche be commaunded daily to aſke remyſſion for our ſynnes. And ſaint John ſayth in his epiſtle: If
1.Ioan.i. we ſay that we be without ſinne, we deceiue our ſelues, and truthe is not in vs.

Moreouer it is to be noted, that we be taught to deſire god to forgyue vs our ſynnes, lyke as we forgyue them that treſpas agaynſt vs, ſo that if we forgyue in harte, god wyll forgyue, and not otherwyſe, as by many places of ſcrypture maye appere, fyrſt by expreſſe wordes, Chriſte ſayth: If you for-
Mat. vi. gyue men their offences done againſt you, your heuenly father wyll forgyue you your offences, and yf you wyll not forgiue them that offende you, be you aſſured your father wyll not forgyue you your offences. And
Mat.xviii. in an other place, whan Peter came to our lorde, and demanded of him howe ofte he ſhulde forgyue his brother, whiche had offended him, and whether it was not ſufficyent to forgyue him ſeuen tymes: Our lord anſwered him & ſayd, I tell the Peter, that thou oughteſt to forgiue him not only ſeuen tymes, but ſeuenty tymes ſeuen tymes, meaning therby that frō tyme to tyme we muſt contynually forgiue our brother or neyghbour, although he treſpaſſeth againſt vs neuer ſo often.

Mat.xviii. And Chriſt alſo declareth the ſame by a parable. There was (ſaith Chriſt) a king, whiche calling his ſer

ſeruauntes vnto a compte, and kyndynge, that one of them ſhulde owe vnto him the ſumme of tenne thouſande talentes, bycauſe he hadde it not to pay, cõmanded that the ſayd debtour, his wyfe, and his childzen, and al that he had, ſhuld be ſolde, but whã the debtour came vnto the kyng, and prayed him on his knees to haue pacièce with him, promiſyng him to pay al, the king had pity of him, and forgaue him the hole debt: it fortuned afterward, that this man being thus acquited, mette with an other of his felowes, hat ought him but one hũdzeth pence, and with violence almoſte ſtrangled him, and ſaide vnto hym: Pay that thou oweſt. And the ſaide ſeruant his felowe fell vpon his knees, and prayed hym to haue pacience, promiſyng to pay all, whiche wolde not, but caſt him into pryſon, vntyll all was paide, and whan the reſt of his felowes ſeing this cruelty, had tolde the kyng therof, the king forthwith ſente for this cruell felowe, and ſaide to him: O wycked man, I forgaue the thy hole debt at thy ſute and requeſt, it ſhuld therfore haue beſemid the to haue ſhewed like cõpaſſion vnto thy felowe, as I ſhewed to the. And the kyng ſore diſpleaſed with this crueltie cõmitted hym to tormentours, that ſhuld roughly & ſtreitly hãdle him in pryſõ, til he had paid ỹ hole det.

Upon this parable Chriſt inferreth and ſaithe, Euen ſo ſhal your heuẽly father do with you, if you wil not forgiue euery one of you his brother euen from the hart. Thus it appereth plainly, that if we wil be forgiuen, if we will ſcape euerlaſtinge damnation, we muſt put out of our hart all rãcour, malice, & wil to

reuenge and to ſatisfie our owne carnal affections referryng the puniſhement of the offendours, whiche in their offences haue tranſgreſſed the lawes of god, or of the prynce, to the order of iuſtyce, wherof vnder god, the princis and rulers be mynyſters in earth. In whiche doinge we pleaſe god, ſo that we vtterly forgyue our owne priuate grudge and dyſpleaſure.

And if any peraduenture wyl thinke it to be an hard thyng, to ſuffer and forgiue his ennemy, whiche in worde and dede hath done him many diſpleaſures, let him conſidier agayne, howe many harde ſtormes our ſauiour Chriſte ſuffered and abode for vs, what were we, whan he gaue his moſt precious lyfe for vs, but horrible ſynners and his ennemies: howe mekely toke he for our ſake all rebukes, mockes, byndyng, beating, crownyng with thorne, and the moſte oppriobrious deathe? It is vndoutedly aboue our fraple and corrupte nature to loue our ennemies that do hate vs, and to forgiue them that do hurt and offende vs: and it is a dede of greatter perfection than man hath of him ſelfe, but god that requireth it, wyll gyue grace that we may do it, if we aſke and ſeke for it. And therfore in this petition our ſauyour Chriſte teacheth vs to aſke this grace of our heauenly father, that we may forgiue our enemies, and that he wyl forgiue vs our treſpaſſes, euē ſo as we forgiue them that treſpas againſt vs.

It is farther to be noted, that to forgiue our brother his defaute, is alſo to pray to god, that he wyl forgiue him, and wyl not impute his offence to him

and

and to wysche to hym the same grace and glory, that we desyre vnto our selues, and also our selfe whan occasion shall come, to helpe hym as we be bounde to helpe our christen brother.

And finally for as moche as in the expounding and declaration of scripture, it is conuement, and requisite to obserue and folowe this rule, that whā so euer scripture speaketh of any duetye to be done of one christen man to an other, that than the same duetie be so playnly and fully opened and set forth that eche man may heare his owne duetie touched: so that both parties (that is to saye) as well he that is bounde to forgiue, as he whyche receyueth forgyuenes, may indifferently knowe their duetie and behauyour, and accordynge therunto, endeuour theym selfe to do the same. For these causes it is expedient, that lyke as in the former parte of this petition, we haue declared the part and duetie of him, whyche shulde for charities sake forgyue, so to declare the part and duety of them, to whom forgiuenes shulde be made, leste euyll doers and naughty mynded people, myghte by the former declaration take occasion stylle to perseuere in theyr naughtye myndes and doinges, and yet clayme forgiuenes of theyr neyghbour.

Wherfore ye shall vnderstande, that forgyuenes afore spoken of, is not so ment in scripture, that by it iustyce or lawes of princis shoulde be broken, condemned, or not executed. For although our sauiour Christ in this petition dothe teache vs to remitte and forgyue all iniuries and trespasses done

agaynſt vs. yet he whiche hath done the iniurye or treſpas, is neuertheleſſe bounde to aknowlege his faute, and to aſke forgyuenes therfore, not onely of god, but of hym alſo whom he hath offended, and to intende to do no more ſo. And furthermore to recompence and make amendes vnto the parties, againſt whom he hath treſpaſſed, accordyng to his abilitie and power, and as the greuouſneſſe and greatnes of the offence requyreth. And in caſe he whyche hath commytted the offence or treſpaſſe, be obſtinate, and wyll not do theſe thinges before reherſed, whyche he is bounde to doo by the lawe of god: than may the partie, whiche fyndeth him ſelfe greued, not withſtandyng any thyng that is ſayde before in this petitiõ, laufully and without offence of goddis commandementes aſke and ſeeke recompence of ſuche iniuries, as be done to hym, accordyng vnto the order & prouiſion of the lawes of the realme, made in that behalfe, ſo that he alway haue an eye and reſpect vnto charitie, and do nothing for rancour or malyce, or for ſiniſter affection, neyther beare any hatred in his hart towardes him, whom he ſueth, but only vpon a zeale & loue of the maintenance of iuſtice, correction of vyce, and reformation of the partie that hath offended, remembryng alwayes that he excede not, nor go beyonde the limites and boundes of this generall rule, taughte by
Mat. vii. our ſauiour Chriſte in his goſpell: As ye wold that other men ſhoulde do vnto you, euen ſo doo you vnto them. For this is the lawe and the prophetes. And thus we chryſten folke, wayinge forgyuenes on

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the one partie, and the duetie of hym that is forgyuen on the other partie (as here nowe we be taught) shal the better knowe howe to endeuour our selues to obserue bothe ways. And by these meanes se and vnderstande more perfectly, the agrement and intent of scryptures, whiche we be bounde to obserue and folowe.

The syxte petition.

¶ And lette vs not be led into temptation.

IT is to be noted fyrst that there be two maner of temptations, whereof one commeth and is sent to vs by god, who suffreth those that be his, to be tempted by one meanes or other, for theyr probation or tryall, al be it he so assisteth and aydeth them, in al suche temptations, that he tourneth all at the ende vnto theyr profit and benefite. For as the wise man saythe: Like as the ouen trieth the potters vessell, soo dothe temptation of trouble trie the righteous man. Ec.xxvii.

And with this maner of temptation, god tempted sundry wyse our holy father Abraham, he tempted also Job with extreme pouertie, horrible sycknes, and sodayne deathe of his children, and dayly he tempteth and proueth all suche as he loueth.

THe other maner of temptation cometh chiefly of the deuyll, whiche lyke a furyouse and a wood lion ragith & rūneth about perpetually seking how he may deuour vs. And commith also of our owne i.Pet.v.

concu-

concupiscence, which continually inclineth and stirreth vs to euyll, as saint James sayth, Euery man is tempted drawen and entised by his owne concupiscence. This cõcupiscence is an inclination and pronitie of our inordinate nature to synne, whiche imperfection man hath by the fall of Adam, so that although originall synne is taken away by baptisme, and the displeasure appeased betwyxte God and man, yet remayneth the disorder & debate betweene the soule and the flesshe, whiche shall not be extincte but onely by bodily deathe. For there is no man so mortified, so sequestred from the worlde, and so rauished in spirite, in deuotion, or in contemplation, but that some concupiscence is in him: howbeit by goddes grace & mercy it raigneth not, nor is of god accompted for synne, nor is hurtful but only to them, that by consent yeld vnto it. It wyl neuer cesse, but one way or an other it wyll euer assaut vs, & if we do not fyght with it, and resist it continually, it wil ouercome vs, and bynge vs into bondage, so that the deuyll by this our concupiscence and our consent, all vice and synnes be ingendred, lyke as betwene man and woman children be ingendred, accordynge to the sayinge of sayncte James, where he sayth: Concupiscence whan she doth conceiue, she bringeth forth synne, and that of all sortes, that is to say, fyrst actes and dedes, contrary to the lawes of god, and after that, vse and custome of the same deedes, and at lengthe blyndnes and contempt. For so the wise man sayth: The wycked man whan he cometh to the bottome of sinne, setteth nought therby, but blinded with

Iacob. i.

Iacob. i.

Pro. xviii.

euyll

euyl custome, either thinketh the synne that he vseth to be no synne, or els if he take it for syn, yet he carith not for it, but either vpon vain trust of the mercy of god (which is in dede no right trust, but a very pre-sumptiō) he wil continue stil in purpose to syn, or els vpon vain hope of longe lyfe, he wil prolonge, differre, & delay to do penaunce for the same, vntyl the last ende of his life. And so oft tymes preuēted with sodaine death, dieth without repentance. Wherfore consydering how dangerous it is to fall into sinne, and howe harde it is to arise: the chief and the best way is, to resist with goddis helpe the fyrste suggestion vnto synne, & not to suffer it to preuayle with vs, but as soone as may be, to putte it out of our myndes. For if we suffer it to tary any while in our hartes, it is great perill, lest that consent and dede wyll folowe shortly after.

Secondly that our sauiour Jesus Christe teacheth not vs in this syrt petition, to pray vnto god our father, that we shuld be clerely without al temptation: but that he wol not suffer vs to be ledde into temptation, that is to say, that whan we be tempted, he woll gyue vs grace to withstande it, and not suffer vs to be ouercome therwith, accordyng wherunto saint Paul saith: God is true and faithful, and wyll not suffer vs to be tempted aboue that we maye beare, but he wyl so moderate the temptation, that we may susteyne & ouercome it. And saynt James saith: Thinke that you haue a great cause to ioye, whan you be troubled with diuerse temptations. For the trienge of your fayth bringeth pacience, and pacience mak th

i. Cor. x.

Iacob. i.

perfect workes, so that you may be perfect and sound, lackynge in nothynge. And almighty god also exhorteth vs, and calleth vpon vs to fyght against temptations, saying: He that getteth the victory against them, I shall gyue hym to eate of the tree of lyfe. And agayne he saith: He that ouercometh them, shall not be hurte with the seconde deathe. And sainte Paule saith: No man shall be crowned, except he fyght lawfully, that is to say, except he defende hym selfe, and resist his ennemies at al pointes to his power. And our sauiour giueth vs a good courage to fyght in this battaile, where he sayth: Be of good comforte, for I haue ouercome the world, that is to say, I haue had the victory of all synnes and temptations, and so shall you haue, if the faute be not in your selues. For ye fyght with an aduersary, whiche is already vanquished and ouercome.

Iacob. i.

Apo. ii.

ii. Tim. ii.

Ioan. xvi

The seuenth petition.

But delyuer vs from euyll.

THis firste to be noted / that lyke as in the fyrste petition Christe taught vs to desyre of our heauenly father, that we shulde not be ouercome with temptation, ne brought into sinne, so nowe in this seuenthe and laste petition, he teacheth vs to pray hym, that if by frailenes we fall into the captiuitie of the deuyll by synne, he wyll soone delyuer vs from it, not to lette vs continue in it, not to lette it take roote in

in vs, not to suffer synne to raigne vpon vs, but to delyuer vs, and make vs free from it.

Synne is the excedyng euyll from the whiche, in this petytion we desyre to be delyuered: And though in this petitiō be also cōprehended al euils in the worlde, as sycknes, pouertie, derth, with other lyke aduersities, yet chiefely it is to be vnderstande of synne, whiche onely of it selfe is euyl, and ought euer without condition to be eschued.

And as for other aduersities, neyther we can ne ought to refuse, whan god shall sende them, neither we ought to pray for the eschuyng of them, otherwise than with this condition, yf goddis pleasure so be. Many thynges we suffer in this worlde, and take theym for euyll, but they be not euyll of them selfe. All affections, diseases, punyshementes and tormentes of the bodye, all the troubles of this worlde, and all aduersities, be good and necessarye instrumentes of god for our saluation. For god hym selfe (who can not saye other than truthe) saythe: Those that I loue, I chastyse. And againe the apostell sayth: He receyueth none, but whom he scourgeth. This is tyme of scourgynge, and the tyme to come, is the tyme of reste, ease, and blysse. And surely it is a greatte token, that we be in the fauour of god, whan he dothe scourge vs, and trieth and fyneth vs lyke golde in the fyre, whyles we be in this worlde. As contrarye it is a greatte token of his indygnation towardes vs, to suffer vs lyuyng euyll, to continue in prosperitie, and to haue all thynges after our wylle and pleasure, and

Apo. ii. Heb. xii

neuer to trouble vs or punyshe vs with aduersitie. Therfore our sauiour Christ Jesus (who knoweth what is best for vs) teacheth vs to praye and desyre to be deliuered, not chefly from worldly afflictions, trouble and aduersitie, whiche god sendeth abundantly euen to them, whom he best loueth, and with whom he is best pleased: But the euyll, whiche we moste chiefely shulde pray to be delyuered from, is Synne, which of it selfe is so euyll, that in no wyse god can be pleased therwith.

And bycause our ancient enemy the deuill, who is the well and spryngе of iniquitie, and is not only hym selfe an homicide, a lyer, and an hater of the truth from the beginning: but also is the very rote and occasion of all synne, and the common prouoker and stirer of man to the same, and the letter and hynderer of al vertue and goodnes, bicause this enemy neuer ceasseth, but continually sercheth by all craftes and wyles to enduce vs to synne, and so to deuoure vs, and to bryng vs therby to euerlasting damnation: Therfore lyke as we desyre here to be delyuered from sinne, so also we desire, that our heauenly father wyll saue vs, and defend vs from this euyll, the causer of sinne, that is to saye the deuyll, and from his power and tyranny, so that he shulde not by his malice and giles intice vs and drawe vs into synne, wherby we myghte synally be brought vnto euerlastyng damnation. From the whiche also we pray here to be deliuered.

The

¶ The salutation of the aungel to the blessed vyrgin Mary.

HAyle Mary full of grace/ the lorde is with the/ blessed arte thou emonge women/ And blessed is the fruite of thy wombe.

FOr the better vnderstandyng of this salutation of the angel, made to the blessed virgine Mary, ye shall fyrst consider, howe it was decreed of the hole trinitie, That after the fall of our fyrst father Adam (by whyche mankynd was so long in the great indignation of god, and exiled out of heauen) the seconde person, the euerlastynge sonne of the father euerlastyng, shulde take vppon him the nature of mā, and so as he was perfect god, shuld be perfect man, to redeme mankynd from the power of the deuill, and to reconcile the same agein to his lord god. And for this purpose (as saint Luce in his gospel declarith) in the. vi. moneth, after saint Elizabeth was conceiued, with saint John the Baptist, the aungell Gabryell was sent from god, into a city of Galilee, named Nazareth, to a virgin, which was despoused or ensured to a mā, whose name was Joseph, of the house of Dauid, and the vyrgines name was Mary. And whan this aungel came vnto this said virgin, he said these wordes: Hayle full of grace, the lorde is with the, blessed art thou emong Luc. i.

 women,

women. And whan the virgine hearynge these wo-
des, was troubled with theym, and mused with her
selfe, what maner of salutation it shuld be, The an-
gell sayd to her: Feare not Mary, be not abasshed,
for thou haste founde fauour in the syghte of god.
Lo thou shalt conceyue in thy wombe, and shalte
bryng furthe a sonne, and thou shalt call his name
IESVS, he shall be greate, and shall be called the
sonne of the hyghest, And the lorde god shall gyue
vnto hym the seate of Dauid, his father, And he
shall reigne ouer the house of Jacob for euer, And
his kyngdome shall haue no ende. Than sayd Ma-
ry to the aungelle: Howe can this be done? for I
haue not knowledge of man. And the aungell aun-
swerynge, sayd vnto her: The holy gost shall come
from aboue into the, and the power of the hyghest
shall ouershadowe the. And therfore that holy one,
that shalbe borne of the, shall be called the sonne of
god: And lo thy cousyn Elyzabeth hathe also con-
ceyued a sonne in her olde age, and this is the syxte
moneth sythe she conceyued, whiche was called the
bareyn woman: for there is nothyng vnpossible to
god. To this Mary answered: Lo I am the hande-
mayde of our lorde, be it done vnto me as thou hast
spoken. And than furthwith vpon the departure of
the angell, Mary being newely conceiued with the
most blessed childe IESVS, went vp into the moun
taynes with speede into a [illegible] of Juda, and came
to the house of Zacharye, and saluted Elyzabethe.
And as soone as Elyzabeth hearde the salutation
of Mary, the chylde sprange in her wombe, and

furth

furthwith Elyzabeth was replenished with the holy goste, and cryed with a greate voyce and saide: Blessed arte thou emonge women, and blessed is the fruite of thy wombe. And wherof cometh this, that the mother of my lorde commeth to me? For lo, as soone as the voyce of thy salutation was in my eares, the chylde in my wombe lept for ioy. And blessed arte thou that dyddest beleeue, for all thynges that haue ben spoken to the from our lorde, shall be performed.

Secondly it is to be noted, that the angel Gabriell, which spake to the virgine, was an high angel, and an hygh messanger. And truely it was conuenient, that he shulde be so, for he came with the highest message, that euer was sente, whyche was the entreaty and leage of peace betweene god and man. And therfore the fyrst word of his salutation that is to say, Hayle, or be ioyfull, was very conuenient for the same. For he came with the message of ioy, and so said the other aungell, whiche at the byrth of our sautour, appered to the shepherdes, I shewe to you (sayd he) great ioy that shall be to all the people. And surely consydering the effectes that ensued vpon his highe message, all mankynde hadde great cause to ioy. For man beinge in the indignation and displeasure of god, was hereby reconciled, Man beinge in the hondes of the deuyll, was hereby delyuered, Man beinge exiled and banished out of heauen, was hereby restored thither again. Luc. ii.

These be suche matters of ioy and comforte to vs, that there neuer was or shall be nor can be any lyke,

lyke. And not onely for this purpose he began with this high worde of comforte, but also for he perceyued that the virgine being alone, wold be moche abashed and astonied at his maruaylous and sodain commyng vnto her. And therfore he thought it expedient, fyrst of all to vtter the worde of ioye and comfort, whiche might put away all feare from the blessed virgine. And he called her Full of grace, by god endued so plentuously, bycause she shulde conceyue and beare hym, that was the very plenytude and fulnes of grace, the lorde of grace, by whom is all grace, & without whome is no grace. And this is the singular grace, by which she is called, not only the mother of man, but also the mother of god.

Thirdly by these wordes, The lord is with the, is declared, why the angell called her full of grace: for surely our lorde is not with them, that be not in grace, nor tarieth with them, that be voyd of grace and be in synne. For there is a separation and diuorce betwene the synfull soule and our lord, as the wyse man sayethe: Peruerse thoughtes make a sepa-
Sap.i. ration and a diuorce from god.

Fourthly by these wordes, Blessed arte thou emong women, was ment, that there was neuer woman so blessed. And truely she may wel be called so, moste blessed emong all women: for she had greate and high prerogatiues, whiche none other woman euer had, hath, or shall haue. Is not this an hyghe prerogatiue, that of all women she was chosen to be mother to the sonne of god? And what excellent honour was she put to, whan, not withstandynge,

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the decree was made of his natiuitie by the hole tri nitie, yet the thing was not done and accomplished without or before her consent was granted. For the whiche, so solemne a messanger was sent. And also howe hyghe grace was this, that after the defaut made throughe the persuasion of the fyrste woman our mother Eue, by whom Adam was brought into disobedience, this blessed virgin was electe to be the instrument of our reparation, in that she was chosen to beare the sauiour & redemer of the worlde And is not this a wonderfull prerogatiue, to see a virgine to be a mother & conceyue her childe without synne: we may worthily say, that she is the most blessed of all other women. And to the entent that al good christen men shoulde repute and take her so: Beholde the prouidence of god, that wolde by an nother wytnesse confirme the same, for euen the very same wordes that the aungell spake, the blessed matrone saint Elyzabeth spake also, and where the aungell made an ende, there she beganne.

The angel made an end of his salutation, with these wordes, Blessed art thou amonge women. The blessed matrone began her salutation with the same wordes, declarynge that she was inspired with the same spirite, that sente the aungell, and that they were both ministers to the holy Trinitie, the one from heauen, the other in earth, And afterward she added these wordes, saying: And blessed is the fruite of thy wombe. These be not the wordes of the angel but of saint Elizabeth: For whan the virgin Mary came to salute her, the said Elizabeth beyng inspy-

red with the holy goste, and knowyng that the virgine Mary was conceyued, spake these wordes, of the fruite that the virgine shulde bring forth.

And there is also an other wonderfull thyng to be noted, For as it appereth in the gospell, the child in saint Elizabethes wombe, that is to saye, sainte John Baptist (whiche yet had scant lyfe) gaue testimony to this Frute, that this fruite shulde saue hym and all the worlde, and as a prophete he lepte for ioy in his mothers wombe, & although he could not than speake, yet neuertheles he declared by such signes and tokens as he could, that blessed was the fruite of that wombe. And worthily called ỹ fruite of her wombe, in that the substance of the nature of man, whiche our sauiour Christe toke vppon hym, was taken of the substance and nature of the moste blessed virgin, and in her wombe. And so is called the fruite of her wombe. And well he may be called the blessed fruite, whiche hath saued vs and gyuen vs lyfe, contrary to the cursed fruite, whyche Eue gaue to Adam, by whyche we were destroyed and brought to deathe: But blessed is the fruite of this wombe, whiche is the fruite of life euerlasting.

And it is to be noted, that although this salutation be not a prayer of petition, supplication, or request or suit. Yet neuertheles, ỹ church hath vsed to adioyn it to the end of the Pater noster, as an himme or a prater of laude and prayse, partly of our lord & sauiour Jesu Christ, for our redemtion, and partly of the blessed virgin, for her humble cõsent gyuen & expressed to the angell, at this salutation. Laudes,

prayse,

prayse, and thankes are in this Aue Maria, principally gyuen & yelded to our lorde, as to the autour of our redemption: But herewithal the virgin lacketh not her laudes, prayse, and thankes, for her excellēt and singular vertues, and chiefly for that she beleued & humbly consented, according to the saying of the holy matrone saint Elizabeth whan she said vn to this virgine: Blessed arte thou that yddest gyue trust and credence to the angels wordes, for al thinges that haue ben spoken vnto the, shall be perfourmed.

¶ The article of free wyll.

The cōmandementes & threatninges of almighty god in scripture wherby man is called vpon, and put in remembraunce, what god wolde haue hym to do, moste euydently do expresse and declare, that man hath freewyll also nowe after the falle of our fyrste father Adam, as playnely appereth in these places folowing. Be not ouercome of euyll. Neglecte not the grace that is in the. Loue not the worlde. &c. If thou wylte enter into lyfe, kepe the commandementes. Which vndoubtedly shulde be sayde in vaine, onlesse there were some facultie or power lefte in man, whereby he may, by the helpe and grace of god (if he wyl receiue it, when it is offered vnto hym) vnderstand his cōmandemētes, and frely consent and obey vnto them: whiche thing of the catholyke fathers, is called Freewyll, which if we wil describe, we may cal it cōueniently

Rom. xii. i. Tim. iiii. i. Ioan. ii. Mat. xix.

Freewyll.

in all men, A certaine power of the wyll ioyned with reson, wherby a resonable creature, without constraint in thinges of reason discerneth and wylleth good, and euil, but it willeth not that good, whiche is acceptable to god: except it be holpen with grace: but that whiche is yll, it wylleth of it selfe: and therfore other men defyned frewyl in this wise: Freewill is a power of reson & wyll, by which good is chosen by the assistance of grace, or euil is chose without the assistāce of the same.

Howbeit the state and condition of freewylle, was otherwyse in our fyrste parentes, before they synned, than it was either in them, or in theyr poste ritie after they hadde synned. For our fyrste parentes Adam and Eue, vntyl they wounded and ouerthrewe them selfe by synne, had so in possession the sayd power of freewyll, by the moste lyberall gyfte and grace of god their maker, that not onely they myght eschue all maner of synne, but also knowe god, and loue hym, and fulfylle all thynges appertaynyng to theyr felicitie and welthe. For they were made rightuous, and to the ymage and similitude of god, hauynge power of freewyll (as Chrisostom saith) to obey or disobey. So that by obedience they myght lyue, and by disobedience they shuld worthily deserue to dye. For the wyse man affirmeth, that the state of them was of that sort in the beginning: saying thus: God in the beginning did create man: and left hym in the handes of his owne counsell, he gaue vnto him his preceptes and cōmandementes. saying: If thou wylt kepe the cōmandmentes, they shall preserue the: he hath set afore the fyre and wa-

Eccl. xvi.

ter

ter, put furth thy handes to whether thou wylt, be-
fore man is lyfe and deth, good & euil, what him li-
keth, that shall he haue. From this moste happy e-
state, our fyrst parentes falling by disobedience, most
greuously hurted them selues and their posteritie.
For besides many other euils, that came by ỹ trans
gression, the high power of mans reason, & fredome
of wyll were wounded and corrupted, and all men
therby brought in to such blyndnes and infirmitie,
that they can not eschue sinne, except they be illumi
ned and made free by an especiall grace, that is to
say, by a supernatural helpe and working of the ho-
ly goste, whiche although the goodnes of god offe-
reth to all men, yet they onely enioye it, whyche by
their free wyll do accept and imbrace the same. For
they also that be holpen by the sayde grace, can ac-
complysche and performe thynges that be for theyr
welth, but with moch labour & endeuour: so great
is in our nature the corruption of the fyrst synne, &
the heuy burdein bering vs down to euil. For truly
albeit the lyght of reason doth abide, yet it is moche
darkned, & with moch difficultie doth discerne thin-
ges ỹ be inferior, & pteine to this present life, but to
vnderstād & perceiue thinges that be spiritual, & p-
tein to the euerlastig life, it is of it self vnable. And
so likewise although there remain a certain fredom
of will in those thinges, which do ptein vnto the de
sires & workes of this present life, yet to performe spi
ritual & heuenly thinges, Frewyl of it self is insuf-
ficiēt: and therfore the power of mans frewyl, being
thus wounded & decayed, hath nede of a prisition

to heale it, and an helpe to repaire it, that it may receyue lyght and strēgth, wherby it may se, and haue power to do those godly & spirituall thinges, which before ỹ fall of Adā, it was able & might haue done.

TO this blyndnes and infirmitie of mans nature, procedyng of originall synne, the prophet Dauid had regard, whan he desired his eies to be lightned of almighty god, that he might consider the meruaylous thynges that be in his lawe. And also the prophet Hieremy, saying: Hele me O lord, and I shal be made hole. Saint Augustine also plainly declareth the same, saying: We conclude that freewyl is in man after his fall, whiche thyng who so denieth, is not a catholyke man: but in spirituall desyres & workes to please god, it is so weake and feeble, that it can not either beginne or performe them, onelesse by the grace and helpe of god, it be preuented and holpen. And hereby it appereth, that mans strength and wyll in all thynges, whiche be helthefull to the soule, and shal please god, hath nede of grace of the holy goste, by whiche such spirituall thinges be inspyred to men, and strength and constance gyuen to perfourme them, if men do not wylfully refuse the sayd grace offered vnto them.

Ps. Cxviii.

Hier. xviii

AND lykewyse as many thynges be in the scripture, whiche doo shewe free wylle to be in man: so there be no fewer places in scripture, whiche do declare the grace of god to be so necessary, that if by it freewyl be not preuented and holpen, it can neither do nor wyll any thing good and godly. Of whyche sorte be these scriptures folowinge: without me ye

Iohn. xv.

can

can do nothyng. No man commeth to me, except it be gyuen hym of my father. we be not sufficient of our selfe, as of our selfe to thynke any good thyng. Accordinge vnto whiche scriptures, and suche other like, it foloweth, that freewyll, before it maye wyll or thinke any godly thing, must be holpen by the grace of Christ, and by his spirite be preuented and inspired, that it may be able therto. And being so made able, maye from thensefoorthe worke togither with grace, and by the same sustayned, holpen, and mainteyned, may do and accomplishe good workes, & auoyd synne, & perseuere also, and increase in grace. It is surely of the grace of god only, that fyrst we be inspired and moued to any good thynge: but to resyst temptations, and to persiste in goodnes and go forwarde, it is bothe of the grace of god, and of our free wyll and endeuour. And fynally after we haue perseuered to the end, to be crowned with glory therfore, is the gift and mercy of god, who of his bountifull goodnes hath ordeyned that rewarde to be gyuen after this lyfe, accordynge to suche good workes as be done in this lyfe by his grace. Iohn. vi. ii. Cor. iii

Therfore men ought with moch diligence and gratitude of mynde, to consyder and regard the inspirations and holsome motions of the holy goste, and to imbrace the grace of god, whiche is offered vnto them in Christe, and moueth theym to good thinges. And furthermore to go about by all meanes to shew them self such, as vnto whom the grace of god is not gyuen in vayne. And whan they doo feele, that not withstandynge theyr diligence, yet

throughe

thꝛoughe theyꝛ owne infirmytye, they be not able to doo that they deſyꝛe, than they oughte earneſtly, and with a feruent deuotion, and ſtedfaſt faythe, to aſke of hym whyche gaue the begynnynge, that he wolde voucheſafe to performe it: whiche thynge god woll vndoubtedly graunt, accoꝛdynge to hys pꝛomyſe, to ſuche as perſeuere in callynge vppon hym. Foꝛ he is naturally good, and wylleth all men to be ſaued, and careth foꝛ them, and pꝛouydeth all thyng, by whiche they may be ſaued, except by their owne malice they wol be euyl, and ſo by rightuous iudgement of god, peryſhe and be loſte. Foꝛ truely men be to theym ſelues the autours of ſynne and damnation. God is neither autour of ſynne, noꝛ the cauſe of damnation. And yet dothe he moſte rygh-touſely damne thoſe men, that do with vices coꝛ-rupte their nature, whiche he made good, and doo abuſe the ſame to euyll deſires agaynſte his moſte holy wyl. Wherfoꝛe men be to be warned, that they do not impute to god their vice, oꝛ their damnatiõ, but to them ſelues, whiche by freewyll haue abuſed the grace and benefites of god.

All men be alſo to be moniſhed and chiefely pꝛeachers, that in this highe matter, they lokynge on bothe ſydes, ſoo attempꝛe and moderate theym ſelues, that neyther they ſoo pꝛeache the grace of god, that they take awaye therby free will, Noꝛ on the other ſyde ſo extoll free wyll, that iniury be done to the grace of god.



For the more clere vnderstan dinge of this article folowynge, it is to be noted that all men after the fall of Adam, naturally descending and comming of him, be borne in originall synne, that is to saye, they lacke that original iustice and innocency, wherwith Adam in his creation was endued, and whiche also all his posteritie shulde haue had, if he throughe his disobedience, and breakynge of the commandement of god, had not lost the same from him selfe, & all his posterite. And further also they be borne with concupiscence, wherof sprynge vnlawfull desires, repugnant and contrarye vnto the lawes of god, and be giltie to euerlasting deathe and damnation, from the whiche they can in no wyse be delyuered by any strength or power that is in them, but rather fall dayly into further displeasure of god, by commyttyng and addinge of many actuall sinnes.

Wherfore to the entent, that man might be deliuerid out of this wretched & miserable state, whervnto he had brought him selfe, and might recouer againe the same thinges that were giuen vnto him in his first creation, and therby atteyne the euerlasting blisse in heauen, it pleased almighty god of his great and infinite mercy and goodnes, to sende his owne onely begotten sonne, the seconde person in trinitie, to take vpon him the nature of man, and therin to worke the mistery of our redemption, that

is to say, to deliuer vs from the captiuitie of the de uill, synne, and damnation, & to be the very meane of our reconciliation to god, & of our iustification. And surely this reconciliation of mortal man to the fauor of god immortal, did necessarily require such a mediatour betwene them, as had in hym selfe the perfect nature of them bothe, which is the very pro pertie of a meane betwene two, to be partener with bothe them, betwene whom he taketh vpon hym to be a meane. For if he be hooly ioyned with the one and clerely separated from the other: Than he is not mete to be a mean, or mediatour betwene two, whiche be at debate and enmitie. Wherfore our sa uiour Christ being naturally god, toke vpon hym the nature of man, that he might therby be conuer sant among men, and by his deathe redeme them, & yet he styl reteined and kepte his godhead, and was both god and man together. For if he had ben man onely, and not god, than his death coulde not haue ben a worthy and sufficient satisfaction for sinne, to the iustice of god. And if he had ben onely god, and not man, than he by his bodily conuersation, could not haue called vs againe to god, nor suffered and died bodily for vs. And this propertie of a media tour, sayntPaule considering writeth to Timothe,

1. Tim. ii. That there is but one mediatour betwene god and mā which is Christ Jesus, meanyng therby, that bycause he onely had bothe the natures in hym, therfore he onely, and none other but he, was able to be a suffi cient mediatour and meane of our reconciliation to god, and of our iustification.

And

And for a further declaration, how and by what meanes, we be made partakers of this benefite of iustification, It is to be noted, that this worde Iustification, as it is taken in scripture, signifieth the makynge of vs righteous afore god, where before we were vnrighteous, as whan by his grace we conuert vnto him, & be reconciled in to his fauour, and of the childzen of ire and damnatiō, we be made the childzen of god, and inheritours of euerlasting life, that by his grace we may walke so in his wais, that finally we may be reputed & taken, as iust & righteous in the day of iudgement, & so receyue the euerlasting possession of the kingedome of heauen. And albeit god is the principall cause, & chiefe worker of this iustificatiō in vs, without whose grace no mā can do no good thyng, but folowing his free wil in the state of a sinner, encreaseth his owne iniustice, & multiplieth his sinne: Yet so it pleasethe the hyghe wysedome of god, that man preuented by his grace (which being offered, man maye if he wyl refuse or receiue) shall be also a worker by his free consent, & obedyence to the same, in the attepning of his owne iustification, and by goddis grace and helpe, shall walke in such workes, as be requisite to his iustification, & so continuing come to the perfect ende therof, by such meanes & waies, as god hath ordeyned.

Wherin it is to be considered, that although our sauiour CHRIST hath offered hym selfe vpon the crosse, a sufficient redemption & satisfaction for the sinnes of al the world, and hath made hym selfe an open way and entre vnto god the father for al man

kynde, onely by his worthy merite and deseruinge, and willing al men to be saued, calleth vpon all the worlde, without respecte of persons, to come and be partakers of the ryghtuousenesse, peace, and glory, whiche is in him: yet for al this benignitie & grace, shewed vniuersally to ỹ hole world, none shal haue the effect of this benefit of our sauiour Christ, & enioy euerlasting saluatiō by him: but they that take suche wayes to atteyne the same, as he hath taught and appointed by his holy word, in suche order, maner, and fourme, as here followeth: that is to saye, First as touchinge all them, whiche be of age, and haue the vse of natural reason afore they be christened, the will of god is, that all suche (if they will be saued) shall at the hering of his blessed worde, giue stedfast faith and assente thervnto, as saint Paule
Hebr. xi. saith: He that commeth to god muste beleue: and by that faith groūded on the truth of the word of god, beinge taughte bothe of the threatnynges of god, against sinners, and also of the great goodnes and mercy of god, offered to mankinde in our sauiour & redemer Christ Iesu, they muste conceyue an harty sorowe and repentance for theyr sinnes, with a sure trust to haue forgiuenes of them, by the merytes & passion of our sauiour Christe, And ioyninge thervnto a full purpose to amende theyr lyfe, and to cōmitte sinne no more, but to serue god al their life after, they muste than receyue the sacrament of baptisme. And this is the very playne ordinary way, by the whiche god hath determyned, that man beinge of age, and commynge to christendome, shuld be iustified

stified. For as for infantes, it is to be beleued, that theyr iustification is wrought, by the secrete operation of the holy goste in their baptisme, they beinge offered in the fayth of the churche.

And this Justification, wherof we haue hitherto spoken, may be called the first Justification, that is to say, our first cõming into goddis house, which is the churche of Christ, at whiche comming we be receiued and admitted, to be of the flocke and familie of our sauiour Christ, and be professed & sworne to be the seruantes of god, and to be souldiours vnder Christe, to fyght againste our ennemies, the deuyll, the world and the flesshe. Of whiche ennemies if it chaunce vs, after our baptisme to be ouerthrowen, and caste into mortall synne, than is there no remedy, but for the recouering of our former estate of Justification, whiche we haue loste, to aryse by penance, wherin proceding in sorowe and moch lamentation for our sinnes, with fasting, almesse, prayer, and doinge all suche thinges, at the least in true purpose and wil, as god requireth of vs, we muste haue a sure trust and cõfidence in the mercy of god, that for his sonne our sauiour Christis sake, he wil yet forgiue vs our sinnes, and receyue vs vnto his fauour again, and so being thus restored to our iustificatiõ, we must goo forwarde in our battayle aforesayde, in mortifienge our concupiscence, and in our dayly spiritual renouation, in folowing the motions of the spirite of Christe, in doinge good workes, and absteynyng from sinne, and all occasions therof, beinge armed with faith, hope, and charitie,

to the intent we maye atteyne our fin all iustificatiō, and so be glorified in the day of iugement, with the reward of euerlastyng lyfe.

Wherfore it is necessary for the keping and holding of this Iustification, ones conferred and giuē in baptisme, or recouered again by penāce, through the mercy of our sauiour Christ, and also for the encreasynge of the same iustification, and fynall consummation therof, to take good hede, and to watche that we be not decepued by the false suggestion and temptation of our goostly enemye the deuyll, who as saint Peter saith, goth about like a rorying lion, seekyng whom he may deuoure. 1.Petr.v.

And it is no doubt, but although we be ones iustified, yet we maye fall ther fro, by our owne free wyll and consenting vnto sinne, and folowinge the desyres therof. For albeit the house of our conscience be ones made cleane, & the foule spirite be expelled from vs in baptisme, or penance: yet if we waxe idle and take not hede, he wyl returne with seuen worse spirites, and possesse vs againe. And althoughe we be illuminat, and haue tasted the heauenly gift, and be made partakers of the holy goost: yet may we fall and displease god. Wherfore as saint Paule sayth: He that standeth, let him take hede that he fall not. 1.Cor.x.

And here all phantasticall imagination, curyous reasoning, and vain trust of predestination, is to be laide apart. And according to the plain maner of speaking & teaching of scripture, in innumerable places, we ought euermore to be in dread of our owne raultie, and natural pronitie to fal to synne, &

not

not to assure our selfe, that we be elected any otherwyse, than by feling of spiritual motiõs in our hart and by the tokens of good and vertuous liuing, in folowing the grace of god, and perseueringe in the same to the ende. And this sayntе Peter exhorteth ii. Pet. ii.
vs to make our vocation and election sure and sta- Mat. xxiii.
ble. And Christ sayth: He that perseuereth vnto the
ende, shalbe saued. And in reuelation of saint John: Apoc. ii.
Be faythful vnto death, and I shal giue the the crown of lyfe. Wherfore whan we be ones elected, and admitted vnto goddis seruice (as is aforesayde) and haue receyued our iustification in baptisme, or be restored thervnto by true penance, than muste we continually walke after Christ, bearyng our crosse, and encreasinge in his grace by good workes, and so doinge procede, go forwarde and encrease in our Justificatiõ, according to the saieng of saint John: He that is iuste, let him be more iustified. For as the grace of god and the giftes therof, that is to saye, fayth, repentance, dread, hope, charitie, with other fruites of the holy gost do encreace in vs, so do we ware and encreace in our Justification.

And therfore it is playne, that not onely faith, as it is a distincte vertu or gifte by it selfe, is required to our iustificatiõ: but also the other giftes of ỹ grace of god, with a desire to do good workes, proceding of ỹ same grace. And where as in certain places of scripture, our iustificatiõ is ascribed to fayth, without any further additiõ or mẽtion of any other vertue or gift of god: it is to be vnderstand of faith in the second acception, as before is declared in the

article

article of faith wherin the feare of god, repentance, hope, and charitie, be included and compryſed, all whiche muſt be ioined together in our Iuſtificatiō: So that no faith is ſufficient to Iuſtification or ſaluation, but ſuche a fayth, as worketh by charitie, as is playnely expreſſed by ſaint Paule in his epiſtle to the Galathians. And that alſo our good workes, which we do, being ones iuſtified by faith and charitie, auaile both to the conſeruation and perfection of the ſayd vertues in vs, and alſo to the encreace and ende of our Iuſtification and euerlaſtinge ſaluation.

Gala. v.

And althoughe we can neuer be iuſtified without theſe gyftes of the holy goſte, faith, repentance, hope, charitie, with deſire and ſtudy to bryng forthe good workes: Yet it is to be vnderſtande, that neuertheleſſe we be iuſtified Gratis, that is to ſay, freely, for as moche as all gyftes or workes, whereby our iuſtification is wroughte and accomplyſhed, come of the free mercy and grace of god, and not of our deſeruing: So that our pryde and glory in our ſelfe, and our owne worthynes, is vtterly excluded. For we be not able of our ſelues, as of our ſelues, not as moch as to thincke any good thing, but our ablenes and our ſufficiency is of god, which giueth vs the ſayd giftes of his own ineſtimable goodnes and dothe alſo aſſiſte vs with his holy ſpirite, and ſtrength vs, to kepe his commandementes.

And further where our keppyng of them is vnperfect, and euen in the beſte men wanteth a great deale of that duetye to god, whiche they ought and

be

be bound to do: yet almighty god of his mere mercye and goodnes, accepteth the same as a perfecte fulfyllynge of them for our sauiour Chrystis sake, which hath fulfilled the law for vs, and is the ende and perfection of the lawe, to all that truely beleue in him. And so we haue all Gratis, that is to saye of his grace, and not of our worthynesse, or any merite goinge before grace, but receiuinge all of god, as saint Paule saith: what hast thou that thou hast not receiued? we referre all vnto his goodnes and mercy, by the whiche we both come vnto the beginnynge of our iustification, and do procede and go forwarde in the same, and finally attayne the ende therof, and be brought to euerlastyng life, vnto the which the very way appoynted by Christe (whose word no man may change) is, to kepe and obserue the cõmandementes of god. for he saith expressely: If thou wylt entre into lyfe, kepe the commandementes: that is, apply thy hole study and affection to walke in the law of god, wherin if thou persеuere, thou shalt be saued. And so after thy iustification, thou shalte be glorified according to the order of god, whiche saynte Paule speaketh of, whan he sayth: Quos iustificauit, Illos glorificauit.

i. Cor. iii.

Mat. xix.

¶ The article of good wo⁊kes.

ALL p⁊eachinge and learnynge of the wo⁊d of god in Chr⁊istis churche, ought to tende to this ende, that men maye be induced, not onely to knowe god, and to beleue and truste in hym, but also to honour and serue hym with good wo⁊kes wrought in faith and charitie, and vtterly to fo⁊sake the wo⁊kes of synne and the flesshe, which who so euer do committe (excepte they repent and amend by penance) they shalnot (as saint Paul saith) inherite the kingdome of god.

And that holy scripture goth to this poynte, to persuade men to lyue well, and to do good wo⁊kes saint Paule testifieth sayinge vnto Timothe: All
1.Tim.iii. scripture wryten by the inspiration of god, is p⁊ofitable to teache, to rep⁊oue, to co⁊recte, to instructe, that the seruaunt of god may be perfecte, and made apt vnto euery good wo⁊ke. And where as we speake of good wo⁊kes, it is to be vnderstand, that we meane not onely of outwarde co⁊po⁊all actes and dedes, but also and rather of al inward spirituall wo⁊kes, motions, and desires, as the loue and feare of god, hope in god, godly meditations and thoughtes, pacience, humilitie, and such lyke. And also it is to be vnderstande, that by good wo⁊kes, we meane not the superstitiouse wo⁊kes of mennes owne inuention, whiche be not commanded of god, no⁊ app⁊oued by his wo⁊de, in whiche kynde of wo⁊kes many chr⁊sten men, and specyally of them that were lately

lately called religious (as monkes, fryers, nunnes, and ſuche other) haue in times paſt, put theyr great truſte and confidence. Nor yet we meane not of ſuche morall actes, as be done by the power of reaſon, and naturall will of man, without fayth in Chriſt: which albeit of their owne kinde they be good, and by the lawe and light of nature, man is taughte to do them, and god alſo many tymes dothe temporally rewarde men for doinge the ſame, yet they be not meritoriouſe, nor auaylable to the atteynynge of euerlaſting life, whan they be not done in the faythe of Chriſte, and therfore be not accompted amonge the good workes, wherof we do here intreate: but we ſpeake of ſuche outwarde and inwarde workes, as god hath prepared for vs to walke in, and be done in the faith of Chriſte, for loue and reſpecte to god, and can not be brought forthe onely by mans power, but he muſt be preuented and holpen therto by a ſpeciall grace.

And theſe workes be of two ſortes, for ſome be ſuch as men truely iuſtified, and ſo continuinge, do worke in charitie of a pure harte, and a good conſcience and an vnfayned faith: whiche workes although they be of them ſelues vnworthy, vnperfect and vnſufficient: yet for as moch as they be done in the faith of Chriſte, and by the vertue & merites of his paſſion, theyr vnperfectnes is ſupplied: the mercifull goodnes of god accepteth them, as an obſeruation and fulfillinge of his lawe, and they be the very ſeruice of god, and be meritorioufe towardes the atteyninge of euerlaſtynge lyfe. And theſe be

called the workes and fruites of rightuousnesse.

Other workes there be, whiche be not so perfect as these, & yet they be done by the grace of god in faith and good affection of harte towardes god, as those be, which mē that haue ben in deadly sinne and by grace turne to god, do worke & bringe forthe vpon respecte and remorse, that they haue for theyr offences done against god. And these may be called properly the workes of penance. As for exaumple: whan a sinner hearinge or remembring the lawe of god, is moued by grace, to be contrite and sorye for his offences, and beginneth to lament his estate, & to fall to prayer and other good dedes, seking to auoide the indignatiō of god, and to be reconciled in to his fauour: These workes come of grace, but yet this mā is not to be accompted a iustified man, but he is yet in sekinge remission of his sinnes, and his iustification, which the anguishe of his own conscience telleth him, that he yet wanteth, but he is in a good way, and by these meanes doth entre into iustification, and if he do procede & with harty deuotion seke for further grace, he shall be assured of remission of his sinnes, and atteine his iustification, and so be made able and mete to walke in the very pure seruice of god, with a cleane conscience, and to bringe forthe the foresaide workes of rightuousnes in Christ, which he can not do, afore he be iustified.

And that suche workes of penance, as we haue spoken of, be required to the atteining of remission of sinnes and iustification: It is very euident and playne by scripture, as when our sauyour Christe

saith

Chryste apply our wyll to worke well, accordyng to our sayde profession, than shulde we fall from the grace of god, and the estate of rightuousnes and iustification, whiche we were ones set in, and become agayne the seruantes of synne. And as saint Peter saith: we shuld be in worse case, than we were before we receyued the knowlege of Christ. ii. Pet. ii.

And that we encreace in grace by worckynge in the grace of god ones receyued, it appereth by the worde of our sauiour Christ, where he saith: Omni habenti dabitur & abundabit. Meanynge therby, that who so euer vseth well the grace of god, whiche is offred vnto him alredy, he shall haue more, & ware plentyfull in grace. wherfore as we continue and perseuere in good workes, so more and more we go forward and procede in our iustification, and in encreasyng the same, whervnto saint Peter exhorteth vs, sayng: Fall not from the sure estate wherin ye be sette, but increase and grow in grace, & in the knowlege of our lord and sauiour Jesu Christ. ii. Pet. iii.

And to ascribe this dignity vnto good workes, it is no derogation to the grace of god. For as moche as it is to be confessed that al good workes come of the grace of god. And our merites as saint Augustine saith, be but the giftes of god, & so in our selfe we maye not glory nor loke backe on our owne worthines or dignitie, whiche is naught, as of our self: but of the onely acceptation of goddis mercy. And therfore we must as saint Paule saith: Extende our selfe to that whiche is afore vs, to the rewarde of the heauenly callynge, whiche is in Christe, and stylle procede Phili. iii.

cede in good workes, knowyng our selues to be euermore greatter debtours to god for his grace. And whan we haue done all, whiche we be bydden doo, the scripture teacheth vs to say, that we be vnprofitable seruantes: bicause that what so euer we haue done, it is but our dutie, nor we haue done nothing but that we haue receyued of his gifte to do, and that to our profite and not to his. But yet must we take hede, that seyng we haue receyued the grace of god, we be not found vnprofitable seruãtes in this wyse, that is to saye, idell seruauntes: to whome it shall be sayde: Cast out the vnprofitable seruauntes, into the outwarde darkenes, where shalbe weppynge and gnashyng of tethe. And saint Paule also exhorteth saying: Receyue not the grace of god in vayne: that is to saye: worke well: For the grace of god is giuen you to that entent, and to that ende we are redemed by Christe, and delyuered from the thraldom of synne, and captiuitie of the deuyll, that we shuld serue god, as Zachary saith, in holynes and ryghtuousnes afore him all our lyfe. And in an other place saincte Paule saythe: The grace of god hath appered to bryng saluation vnto all men, techynge vs, that we renouncynge all vngodlynesse, and worldly desires, shulde lyue in this present worlde soberly, iustly, and deuoutely, lokyng for the blessed hope and apperance of the glory of the greatte god, and our sauiour IESV CHRIST: Whiche gaue hym selfe for vs, to redeme vs from all wyckednes, and to clense vnto him selfe, a speciall people, whiche shulde be studious folowers of good

Luc. xvii.

Mat. xxv.

ii. Cor. vi.

Luc. i.

Tit. ii.

workes

faithe: Be penitent, and beleue the gospell, that is to say, Fyrst be contrite, and knowlege your synnes, & than receyue the glad tidinges of remission of your sinnes. And saint John Baptist preached penance, and made a way vnto Christ, and taught men whiche came vnto hym, what they shuld do to come vnto Christ, and to haue remission of sinnes by hym, as it is wrytten in the thirde chapiter of Luke, and specially that they, which be ones christened, and afterwarde fall from the grace of god by mortall syn, can not recouer their iustyfication without penãce, it is playne by the saying of saynt Peter vnto Simon Magus, where he sayeth: Do penance for this thy wyckednes, and praye god if peraduenture this thought of thy harte, may be forgyuen vnto the. Marc.i. Act.vii.

And truely this waye and forme of doctrine is to be obserued, which is the very trade of scripture, wherin men be taught, fyrst to leaue sinnes, and to retourne by workes of penance vnto god, and that than they shall receiue remission of synnes and iustification. And although suche workes of penance be required in vs, towardes the attetnyng of remission of sinnes and iustification: yet the same iustification and remission of sinnes is the free gifte of god, and conferred vnto vs Gratis, that is to say, of the grace of god, wherby we doyng suche thynges, and hauing suche motions and workes of penance, be prepared and made more apt, to receiue further grace of remission of our sinnes and iustification.

And it is not inconuenient that suche thynges shuld through grace be done by vs fyrst, and yet it

chuld be sayd, that we receiue the sayd gyft freely. For Christ sayeth in the reuelation of sainct Johan:

Apo.xxii. Qui sitit ueniat, & qui uult accipiat aquam uitæ gratis. He that is thyrsty, let hym come, and he that woll, let him take the water of lyfe freely. Where he affirmeth this gyfte of god to be freely gyuen and conferred, and yet there is required some labour before, as to haue a will and desire to come, which commyng can not be without arising by faith and penance, & proceding in the same, and so to take the water of lyfe, ỹ is to say iustificatiō, through our sauiour Christ: which ones receyued in baptisme, or after baptisme being recouered by penance, although man dayly do offende and fall into dyuers veniall synnes, by reason of his infirmitie and weakenesse, and therfore hath nede of continuall and dayly repentance: Yet as long as he consenteth not to deadely synne, he leseth not the state of his iustification, but remaineth styll the childe of god. And being in that state, hath power by goddis grace, dwellynge in hym, to do suche workes, as by acceptation of god through Christ, be compted workes of rightuousnes, and do serue for the preseruation and encrease of his father iustification, and be appointed by goddis most gracious promyse, to haue euerlasting reward in heauen. Whiche bothe inwarde and outward workes be not onely the declaring of our faith and confidence in god, and of the grace whiche we haue receyued: but also a continual exercise, nourishment, preseruation, increase, and perfection of the same. For yf we chulde not, after that we haue professed

Christ,

wo:kes. In whiche godly sentence of saint Paule, besides other great plenty of fruitfull lerninge and edifienge, he toucheth in thre wo:des, all the good wo:kes of a true chri:sten man, where he saith: Soberly, Justly, and Deuoutly. Fo: in this wo:de Soberly, he comp:ehendeth all abstinence and temperance, and our duetie touchinge our body. And in saieng, Justly, he conteineth al wo:kes of charite towardes our neighbour, with due obedience to our p:incis, heades and gouernours. And in this wo:d Deuoutly, he concludeth all our wo:kes spirituall, which be done immediatly vnto god, as p:aier, thinkinge of god, desirynge of his glo:y. &c.

And vnto all these wo:kes, ought we moste diligently with all labour and care to apply our wyl, fo: these effectes and endes, that is to saye, the glorye of god, the p:ofyte of our neyghbour, and our owne merite, that we may shewe our selfe thankful seruantes to our sauiour Jesu Ch:ist, and to be the very people of god, and that he may be glo:ified in vs, that his churche maye be edified by our exaumple, that we maye auoyde fallinge into temptation and sinne, that we maye scape the scourge of god, that the grace of god and the gyftes therof may encrease, and be made perfecte in vs, that we maye make our election stable and sure, that we may atteyne euerlasting life, beinge founde fruitful in the daye of iudgement, where euery man shall receyue acco:dinge to his wo:kes.

Of

Of prayer for soules departed.

FOr as moche as due ordre of charitie requyreth, and the boke of Machabeis, and dyuerse auncient doctours playnely shewe, that it is a very good and charitable deede, to pray for soules departed. And for as moch as suche vsage, hath continued in the churche so many yeres euen from the beginning: men ought to iudge and thinke, the same to be wel and profitably done. And truely it standeth with the very order of charitie, a christen man to pray for a nother bothe quycke and deade, and to cõmende one an other in their praiers to goddis mercy, & to cause other to praye for them also, as wel in masses & exequies, as at other times, and to giue almes for them, according to the vsage of the church, & ancient opinion of the old fathers: trusting that these thinges, do not only profite and auayle them, but also declare vs to be charitable folke, bycause we haue mynde and desire to profyte them, which notwithstanding they be departed this present lyfe, yet remayne they still membres of the same mystical body of Christ, whervnto we pertein. And here is specially to be noted, that it is not in the power or knowlege of any man, to limit and dispence, how moch, and in what space of time, or to what person particularly the said masses, exequies, and suffrages do profite and auaile: Therfore charitie requireth, that who so euer causeth any suche masses, exequies, or suffrages to be done, shuld yet

though

(though their intent be more for one then for an o-ther) cause them also to be done for the vniuersal cō-gregation of christen people quycke and deade, for that power and knowlege afore rehersed perteineth only vnto god, which alone knoweth the measures and times of his owne iudgement and mercies.

Furthermore bicause the place where the sow-les remaine, the name therof, the state & condition which they be in, be to vs vncertaine, therfore these with al other suche thinges, muste also be left to al-mighty god, vnto whose mercy it is meete and con-uenient for vs, to cōmende them, trusting that god accepteth our prayers for them reseruing the reste holy to god, vnto whome is knowen theyr estate & condition, And not we to take vppon vs neither in the one part, ne yet in the other, to gyue any fonde and temerarious iudgement, in so hyghe thynges, so farre passing our knowlege.

Finally it is moch necessary, that all such abu-ses as heretofore haue bene brought in, by suppor-ters and mainteiners of the papacye of Rome, and their complicies, concerning this matter, be clerely put awaye, and that we therfore absteine from the name of purgatory, and no more dispute or reason therof. Under colour of whiche, haue ben aduanced many fonde and great abuses, to make men beleue, that through the bishop of Romes pardōs, soules mighte clerely be deliuered out of it, & released out of the bondage of sinne. And that masses sayde at Scala cęli, and other prescribed places phātasied by mē, did there in those places more profit the soules, then